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*'Tis the spring of life today! Christ has burst his prison,
and from three days' sleep in death like the sun has risen.
All the winter of our sins, long and dark, is flying;
welcome now the light of Christ, give him praise undying.*

He loves us on Good Friday and at Eastertide

Good Friday and Easter seem starkly contrasted to each other. The one speaks of death; the other, of life. The one is symbolized by a cross; the other, by an empty grave. The one shows the power of evil forces in this world; the other, the victory of the Righteous One. Good Friday makes us lament, "O, sacred head now wounded." Easter makes us laugh and sing, "This joyful Eastertide, away with sin and sadness!" Could any other events be more unlike each other?

Love at work

Yet, Good Friday and Easter are two pearls on the same string of salvation. And both of them are marked by the same power of love. Do you want to see love at work? Look at the cross and at the empty grave. On Friday, love yields to the frantic practitioners of violence and hate in Jerusalem and on Golgotha. On Sunday, love triumphs over death and hell in the garden of Joseph of Arimathea.

The presence of love is so dominant at this time that it spills over into the days that went before and the days that followed. Just before entering upon the heavy days of betrayal, the Jewish trial, the Roman trial, the Roman execution, Jesus washes his disciples' feet.

John accounts for it this way: "Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love." (This is the NIV version. Other translations say "He showed them love to the end," which may be more accurate, seeing that the full extent of Jesus' love was not shown until he died on Golgotha.)

That's a remarkable scene — Jesus stripped down to his underwear, with a towel around his waist, washing and drying his disciples' feet. It was the kind of job that ranked low on the social scale of activities. Servants were supposed to do that; preferably, slaves. Jesus wanted to teach his followers the elementary

principles of discipleship. "Now that I, your Lord and Teacher, have washed your feet, you should also wash each other's feet," he said by way of driving the point home. The point is: love and serve each other.

A new commandment

Then follows the scene of Judas Iscariot taking the dipped bread and leaving the banquet room, and Jesus addressing his left-over group of followers. What does he say to them? "A new commandment I give you: Love one another. All men will know that you are my disciples if you love one another."

Then follows more teaching and the high-priestly prayer which ends with the request "that the love you have for me may be in them and that I myself may be in them." Again — the theme of love.

After the resurrection Jesus appears to his disciples many times. One time stands out, when he waits for his disciples on the shore after they had gone fishing, and Jesus has that private conversation with Peter. He wants to know if Peter loves him, if so — "feed my sheep." Again, love stands out here. Jesus gives Peter the opportunity to burn the guilt of his three denials out of his conscience by saying three times that he loves Jesus. And the purpose of Peter's love is to take care of the future followers of Jesus.

What wondrous love is this that makes Jesus so preoccupied with the need for his followers to love each other and take care of each other!

Ubi caritas et amor, deus ibi est, goes the Latin phrase, meaning, "Where charity and love are, there is God." Where charity and love are, there is also the cross and the empty grave, and the glorified Jesus saying, "Peace be with you." Good Friday and Easter are love days. They are days that highlight the love of Christ for us and his expectation that we love him and each other.

BW

Olive-wood cups

Olive-wood cups,
They're stained within;
Their colour's red
To cover sin.

They lift me back
To Calvary;
And to that tomb
Which set me free.

'Twas there I shared
That meal, beside
The place of death,
Where Jesus died.

"Until he come,"
I heard his Word,
Ingrafting hope
To undergird.

I met him there,
my unseen Lord,
And learned to be
Of one accord.



I left that spot
In life, renewed;
Assured God's way
Is plenitude.

These cups become
Mementos true;
To help me keep
Impressions, new.

Their wood is from
The olive tree,
The fruit of which
Is crushed, you see.

"Gethsemane"
Implies "Oil Press";
Where Christ endured
Such brokenness.

Ron D. Harmer
Welland, Ont.

Poetry

Easter reflections on the surroundings

The following three pieces of writing have something in common. They have been written on or around Easter time. Each writer tries to rediscover the reality of Easter in his environment.

Guido Gezelle looks for the sun to break through brightly on Easter, but except for a brief shimmer of light at noon, April 19, 1897, turns out to be a grey, dull day, at least in Flanders where Gezelle lived.

Gezelle has a hard time accepting that. The sun is his "source of life and play." You would think that God could have kept that in mind. But, instead, "it's dark down here." Probably Gezelle has other things in mind when he says, "It's dark down here." Life is depressing enough without having to do without the sun. How can anyone celebrate Easter that way!

Finally, as with a sigh of resignation, Gezelle says, "But if it must be thus, dear sun, then let, tomorrow, when you rise again, your face shine sweetly over all." Don't send me packing again with a "whitened spot, and that is all," especially not around Easter time!

Reinder Klein has the same need for finding signs of Easter in his environs. He managed it last year with the beautiful pink blossoms that were out on April 3, 1988. At least, if you lived in the Vancouver area. "Tunnels of solid pink invite the traveller to enter and thrill to the promise of new life and hope and

tenderness."

Unfortunately for Reinder Klein, he has just recently moved to Woodbridge, Ont. With Easter coming early this year — March 26 — it's unlikely that he will be in the pink this year. Possibly this Good Friday he'll be in the brown; and, if a sudden snow squall should descend on the Humber River and surrounding area, he'll be in the white for Easter. They're not inappropriate colours as such; but, as most Vancouverites will agree, it's better to be in the pink of life and redemption.

Bert Witvoet's poem shows that he senses a certain incongruity between Easter and his environment. He encountered a disturbing message while walking to church on Easter day, April 3, last year. He spotted a round price label stuck to the sidewalk, announcing that the item it had been attached to before had cost \$2.99. The bright orange label jumped out at him as an anti-Easter message.

Here it's not just the absence of sunlight that evokes a sense of disappointment, but a clear sign of evil that reminds him why Christ had to suffer and die, and that the resurrected life in Christ rejects the mentality of deceptive pricing.

Three poems on Easter and on life after Easter on "this earth ball."

Enjoy.

Editor

And that is all?

*Not once did I observe today
the sun, my source of life and play;
unless at noon, if I recall,
a whitened spot, and that is all.*

*A whitened spot stuck in the grey
of the blindfolded skies up high.
What shall I name it for recall?
A whitened spot, and that is all!*

*It's dark down here and all the life
of the world's eye has been rubbed out.
And over me and this earth ball,
a whitened spot, and that is all!*

*Do I receive, now Easter's here,
while everyone's so full of cheer,
instead of praise and trumpet call,
a whitened spot, and that is all?*

*It hurts to watch sun go this way,
while wishing it a last good day,
on Easter too! This is so small:
a whitened spot and that is all!*

*But if it must be thus, dear sun,
then let, tomorrow, when you rise again,
your face shine sweetly over all:
no whitened spot, and that is all!*

*Guido Gezelle, April 19, 1897
Translated by Bert Witvoet, May 23, 1988*



In the pink

While our Eastern cities are still garbed in the predominant greys that mark the slow passing of yet another season of frost and snow, mild Vancouver on the moderate West coast is already dressed in the sprightly hues of spring.

Green the year round, Vancouver and its Fraser Valley suburbs mark the end of winter in late March with a veritable riot of colours. Forsythia bushes exploding into fierce yellow bloom first, followed rapidly by a staggering range of other flowering shrubs, plants and trees.

Festooned with innumerable flowers, neighbourhood gardens and yards vie for the attention of commuters travelling to and from work, while in the downtown core the stately office towers and apartment complexes are skirted with multi-coloured beds of primulas, hyacinths, tulips and dainty narcissus.

Wordsworthian hosts of daffodils hem highways and byways, lanes and alleys with borders of bright dancing yellows. By the bucketful they almost cry for purchase in supermarkets and flower stalls, seventy-nine cents a bunch.

Most striking of all, however, are the startling pinks of thousands of trees that decorate mile upon mile of Vancouver streets. Tunnels of solid pink invite the traveller to enter and thrill to the promise of new life and hope and tenderness.

And then Easter comes, and the sun breaks through, and life is sweet as with our fellows we remember the boundless grace that ushered in a new season for the world and all that dwell therein.

Early spring in Vancouver: an apt metaphor for the church victorious, for a people redeemed and in the pink.

*Reinder J. Klein
Woodbridge, Ont.*

Easter price

*It was not just religious jealousy
and political insecurity
that nailed you to the cross,
Lord Jesus.*

*The business philosophy
suggesting that the difference
between \$2.99 and \$3.00
is not one penny but a dollar
also drove in the nails.*

*Who will deliver us
from this \$2.99 generation?*

*Though the price was too low,
for marketing Christ
even Judas got
thirty pieces of silver,
not \$29.99!*

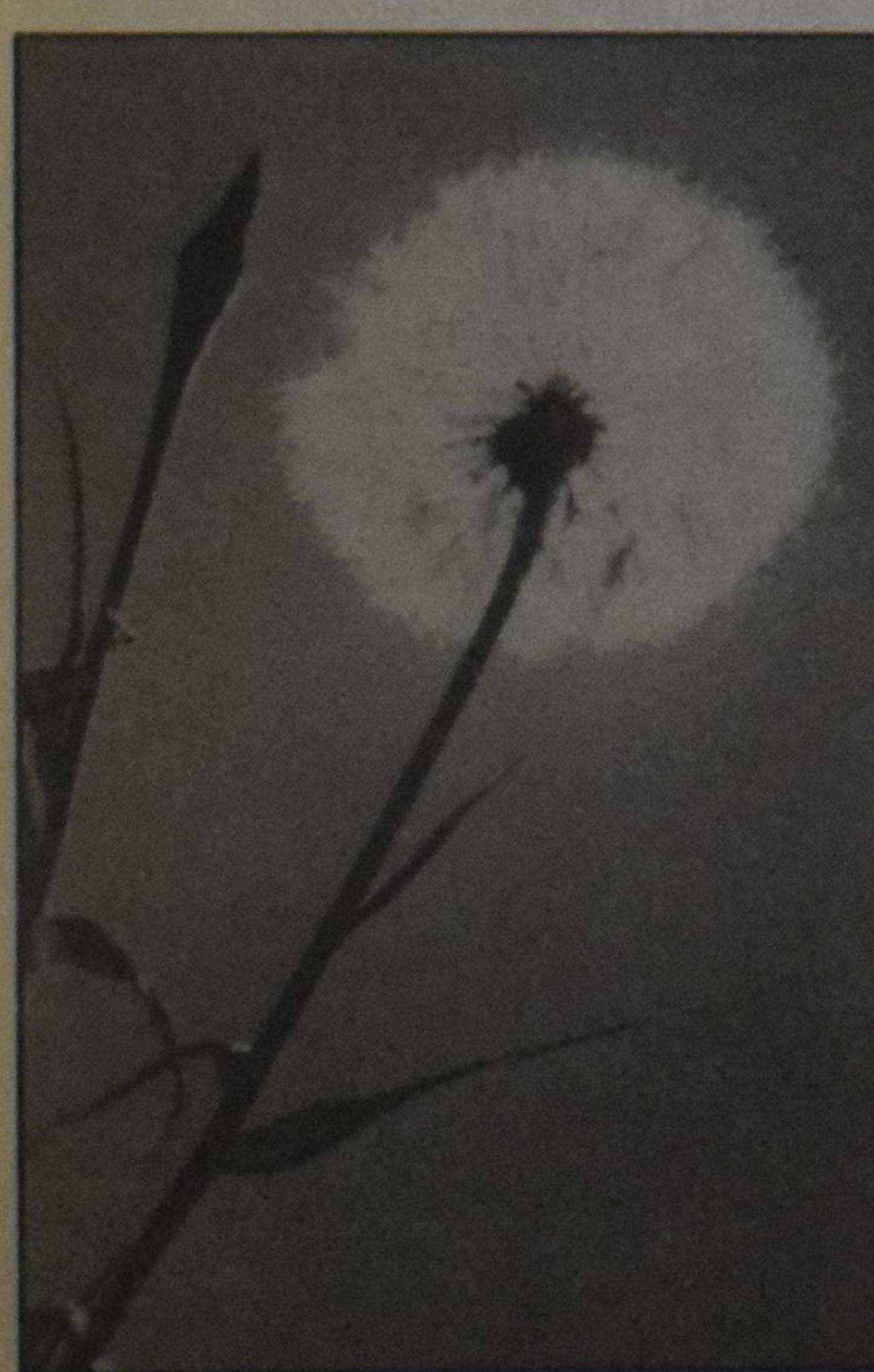
*What if Jesus had worked with
the "only \$2.99" philosophy
on Good Friday?
Count the cost, he advised
his disciples.*

He did.

*His death was the full sum,
not a slivered-down price
that fooled him into thinking
he was on to a bargain.
And did Christ's rising
fall one penny short
of the fulness of life?*

*We may have grown accustomed
to these \$2.99 lies,
but the victory of Christ
means that good merchandise costs
at least \$3.00.
Bright Easter
tears off false labels.
They just don't fit
the market square
that dies and rises
with Christ.*

*Bert Witvoet
St. Catharines, Ont.*



Christian union dedicates new head office, urged to expand



Mississauga mayor Hazel McCallion and CLAC Executive Secretary Ed Vanderkloet.

Bert Witvoet

MISSISSAUGA, Ont. — At least 125 brave souls showed up at the dedication of the new head office for the Christian Labour Association of Canada on March 4. Their courage was required to defy icy roads, although corrosive salt and the mid-morning sun had fortunately rendered them more passable.

On hand to add lustre to the occasion was Mississauga mayor Hazel McCallion. The meeting was chaired by Ed Grotendoer, executive secretary-elect of the CLAC.

According to CLAC board president Sylvan Gerritsma, the new facility is little more than "a pretty plain box, yet it reflects many years of commitment and many years of work waiting ahead." (It was not clear to this reporter whether he meant a "pretty box that's also plain, or a box that's

pretty plain!)

Endorsement from City Hall

Mayor McCallion expressed surprise at the existence of a Christian union. The invitation to attend the opening ceremony had aroused enough curiosity and genuine interest in her to attend personally rather than sending a representative.

McCallion spoke of the necessity of a Christian presence in our society. She lamented the poor workmanship noticeable in many new constructions and stated that she had an equal concern about the selfishness so evident in labour relations.

"I wish you were better known and would expand," she said. She explained how Mississauga last year experienced \$7 billion of development, making it one of the economic hot spots in the

country. This, she admitted, brings its own problems: "We can't get people to work because it is too costly to live here."

"I'm a Christian," said McCallion. "I try to practise the words of Jesus, 'Do unto others as you would have them do unto you.' To practise Christ's teachings is very difficult today. Our whole Christian faith is challenged every day."

She concluded her speech by urging the CLAC to "expand your influence, expand your membership. You're not large, but you're great."

Wilderness journey

Executive Secretary Ed Vanderkloet gave the audience a brief overview of the head office's journey through Toronto, likening it to the journey of the Israelites through the wilderness. They had occupied no fewer than six offices, beginning with Gerald and Wyn Vandezande's basement.



Photo: Bert Witvoet
A pretty but plain box houses the CLAC headquarters on 5920 Atlantic Drive in Mississauga.

The new facility is expected to serve CLAC for the next 25 years. CLAC also has offices in Coquitlam, Edmonton, Hamilton, St. Catharines and Chatham. If present expansion is going to continue, Vanderkloet told Mayor McCallion after the ceremony, it will result in the creation of

more regional offices, rather than in the enlargement of the head office.

In keeping with the wilderness image, the CLAC staff provided oases of refreshment and fellowship after the ceremony.

Conference strengthens Nicaragua's Christian schools

Robert VanderVennen

TORONTO — A recent conference on "Christian Principles for Education" held in Managua, Nicaragua, drew 80 teachers from 34 Christian schools in Nicaragua, representing about 20 per cent of Nicaragua's Christian schools. The aim of the conference was to strengthen the abilities of Christian educators in Nicaragua so they can be more self-reliant and less dependent on personnel and services from the United States.

The conference was sponsored by Christian Ministries of Central America. Its president, Rev. Ernan Savery, is a member of the board of Caribbean Christian Ministries (CCM), which also participated in the conference. CCM works in many different countries out of international offices in Suriname, a former Dutch territory in South America. Another CCM board member is Rev. John Van Hemert, pastor of the Boynton Beach (Florida) Christian Reformed Church, who formerly pastored churches in Edson, Alberta, and Langley, British Columbia.

Christian Ministries of Central America, says Savery, "was founded one year ago and soon we will ask for legal status in Nicaragua with the ample



Photo: Courtesy Caribbean Christian Ministries
CCM's advisory board: (l-r) Dr. Kenneth Talbot, Rev. Ernan Savery, Rev. Jose Ortega, Rev. Jeff Boer, Mr. Raul Montes, Rev. G. W. Donnan, Rev. John Van Hemert.

religious liberty which exists in this country."

The Christian schools in Nicaragua are working toward more self-sufficiency in their curricula and operations. CCM is asking for donations of used typewriters and duplicating equipment so that each Christian school will have at least one of each. "Many schools do not have books or a curriculum. These machines will help them produce their own materials," says CCM.

Steering committee meetings were held each night during the conference to organize what has become the "Nicaraguan Christian School and Educator's Association." Development of supplements for Christian schools to the government-required curriculum is high on their list of priorities.

Recently Ernan Savery and Rev. G. W. Donnan, president of CCM, were interviewed by Dr. Joel Nederhood for the Faith 20 television program of the Christian Reformed

Church's Back-To-God Hour. The 30-minute program, available for purchase on video cassette, "concentrates on informing people about the positive things that God is doing through the churches and Christians inside Nicaragua," says Donnan.

The ministry of CCM reaches beyond Christian schools to other urgent needs. It is sponsoring a major and continuing clothing drive whose initial goal is to provide the 5,000 to 10,000 needy children in Christian schools with adequate shoes and clothing. It is soliciting food for the school children because, as they say, "hungry children do not learn well."

Pro-life work in Nicaragua is also proceeding "at a blazing pace," reports CCM. After several seminars organized by CCM staff for medical professionals and medical students, 44 doctors wrote and signed a declaration opposing abortion.

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Saving a piece of history: the quest to restore the first Christian Reformed church in Canada



The first Christian Reformed church building in Canada as it looked in 1936: in need of a paint job.

Marian Van Til

COALDALE, Alta. — Albertan John Brouwer appreciates history. He also loves the Christian Reformed Church. Combining those two elements in his life, he has embarked on a quest to save the oldest Christian Reformed church building in Canada. It hasn't been an easy road, but he's hoping that will improve.

Brouwer has researched the story of the origins of this historic church building southeast of Calgary: He found out that the first people with Christian Reformed background arrived in the Nobleford and Granum area in 1904. Some were from Wisconsin and Montana, others from the Netherlands. Officially, a Christian Reformed Church was established in 1905. After meeting in people's homes, the first public places of worship were country schools.

"In 1907, 10 acres of land were bought," says Brouwer, "and to the Dec. 19, 1907, congregational meeting those present decided to build a church."

It would measure "24 by 36 feet with 14-foot studdings, eight windows and one door." (And it would be painted white, as any self-respecting church was supposed to be!) Construction started in the spring, and on May 20, 1909, the building was dedicated to the service of God. This little prairie church in Nobleford, Alberta, became the first Christian Reformed Church in

all of vast Canada.

The building was used for 38 years; the last Christian Reformed service it saw was on Nov. 30, 1947. Since then, however, the simple clapboard building has had another, intriguing life.

Have church, will travel

In 1947, the Christian Reformed folks in Nobleford built a new church which they still use today. The little white church took a trip two years later to nearby Barons to become the home of a

Missionary Alliance congregation. After taking the trouble to move the building, the Missionary Alliance Church left it in 1951, having occupied it for only four years. For the next 24 years the church stood unused.

In 1975 the building's future took an unusual twist. It was bought by a restauranteur, moved (once again) just south of Champion, Alberta, and turned into a restaurant "with a church theme," says Brouwer. "Therefore, the building was left much as it was."

"After some years the

restaurant closed and the building was vacant again until June 1988," continues Brouwer, "when it was bought again with thoughts of opening it as another restaurant, but that never materialized."

This is where Brouwer's quest comes in. "Now there is the opportunity to purchase this historic building," he explains. "But it has to be moved [yet again] from its present location because the present owner has built a restaurant right next to it."

John Brouwer and Wim Vorreman (who is working with Brouwer on the project) have scouted a "unique location to where this church can be moved and restored to its original glory." The ideal spot, they believe, is a turn-of-the-century historical village, "Prairie Acres," one mile south of Picture Butte, Alberta, and 20 miles east of Nobleford.

"There," Brouwer notes excitedly, "it would be maintained, be open to visitors and tourists and will be under security."

Prairie Acres consists of 19 acres operated by the Prairie Tractor and Engine Society (PTES). The PTES is a government-registered, six-year-old organization with a keen interest in the Canadian prairie heritage. Its main focus has been the restoration of antique tractors and machinery. (It sponsors two days of threshing demonstrations each August.)

But now, the PTES has begun construction on Prairie Acres. When complete, this replica of a turn-of-the-century prairie village will include a train station, country school, blacksmith shop, general store, etc. However, no town at that time was complete without a church....

Because of renewed interest in "roots" in the last decade or so, the PTES has many eager volunteers and members as well as several sources of supporting funds: government grants, direct donations, and "The Friends of the Prairie Acres Heritage Village." In addition, the Alberta Historical Resources Foundation (HRF) has grants available specifically

for the restoration of buildings such as the little white CRC. But not for buying and/or moving them.

That's where Christian Reformed Church members, with a pride and interest in their denominational and historical roots, come in — Brouwer and Vorreman hope!

Brouwer and Vorreman are convinced that Prairie Acres will be a major tourist attraction. "The addition of the first CRC in Canada to this 'heritage village' would be of great historical value, not only to the PTES," asserts Brouwer, "but also to the Christian Reformed Church — locally, province-wide, nationally, and, yes, across North America."

Must move quickly

When Brouwer first began a local quest to save the little church, Christian Reformed councils and leaders in the area felt the cost was too high, perhaps not recognizing the historical cost of losing the

CRC's first Canadian church. Ruth Hogg, the building's current owner, wanted \$8,000 for it; it would cost an additional \$5,000 to move it to Prairie Acres, \$7,000 to raise power lines and \$2,000 for footings, for a total of \$22,000.

Since then, however, Hogg has said that she will donate the building to the cause as long as she receives a receipt for it and it is moved by the end of April.

That brings the amount needed to save the church down to \$14,000, but the money will be needed quickly or the building will still face the demolition squad.

It is a race against time, and Brouwer hopes that enough Christian Reformed people — or others who are interested in "saving history" — will donate the needed money. There are 227 CR congregations in Canada, he notes, with a total of \$22,000 families. If only a quarter of those were interested, all they would need to give would be \$2.55 per family.



Moving the little white church from Barons to Champion, Alberta.

Leaders support project

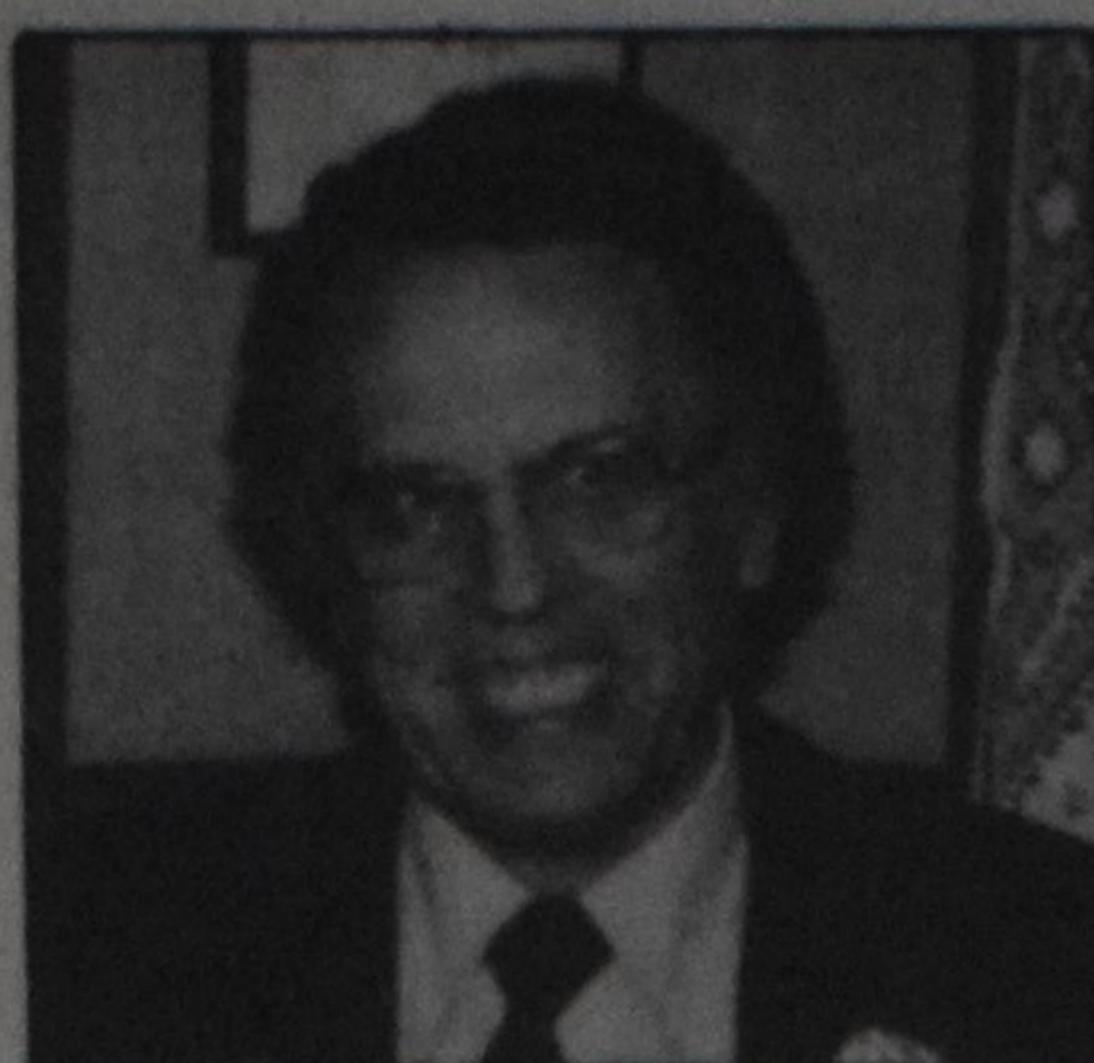
A broad range of Christian Reformed leaders who have heard about the attempt to restore Canada's first CRC are hoping it will succeed. Lending their approval to the project are the Reverends Bastiaan Nederlof (First, New Westminster, B.C.; retired), Nick Knoppers (Fellowship, Edmonton; retired), Jelle Tuininga (First, Lethbridge, Alta.), Tyman Hofman (Grand Rapids, Mich., formerly Calgary; retired), Anthony De Jager (Sarnia, Ont.; retired) and Herb Brink (archivist for the Christian Reformed Church).

Church owner Ruth Hogg insists that she wants the deal concluded quickly. That means that all or most of the \$14,000 needed must be collected by the end of April to ensure that the church won't be destroyed.

Donations may be sent to:

Prairie Tractor and Engine Society
Box 1954
Lethbridge, AB T1J 4K5

The project has been granted a charitable donation number by the government and the PTES will issue tax receipts to all donors.



In and around the workplace

Ed Vanderkloet

Ed Vanderkloet

During the last 35 years or so, industrial sociologists, psychologists, and other experts have argued that drudgery and tediousness are the main sources of industrial conflict. Take the monotony out of work — by means of job enrichment and task rotation programs — and the worker will automatically become a happier and more efficient "production factor." There is an element of truth in that assertion, but it is only a half-

truth. And half-truths are sometimes more dangerous than outright lies.

The claims of these labour experts notwithstanding, I have gradually come to the conclusion that mere drudgery and doing the same thing over and over are not the major sources of industrial discontent. As far as I know there is hardly a job in the world that does not contain a fair bit of repetition and monotony. Think of the traditional housewife cleaning

Joyful drudgery

the kitchen and living room, preparing meals, washing the dishes, etc. Many women do not find satisfaction in being a homemaker and legitimately yearn for something else. But many others are quite content at home when the kids are small and do not greatly mind repeating the same tasks. After all, cleaning up has its own rewards. (Although, I think too many husbands show too little appreciation for such work, and too few pitch in with the dishes and the diapers.)

Our unusually high rate of industrial conflict cannot be ascribed to tediousness only. For example, one of the most boring jobs today is that of an airline pilot. Except for the take-off and landing procedures, the people in the cockpit watch their dials and computer screens, listen to occasional ground signals, and stare out of the window while the highly sophisticated aircraft obeys the constant

stream of commands emanating from the automatic pilot. The same applies to specially trained technicians in automated plants and hi-tech power stations. The jobs are unexciting, yet the degree of job satisfaction is uncommonly high.

Pride needed

To make the potent mix that causes bitter strikes, picket line violence, and inflammatory actions, at least three ingredients beyond rote and routine are needed. They are: a) lack of freedom to show initiative and innovation (too rigid supervision), b) an end-product of which the worker cannot be proud (e.g., the meaningless gadgets and trinkets that fill the shelves in the department stores), and c) workers' feelings that they are only appreciated for their ability to increase profits.

In contrast, hard and tedious jobs can be exceedingly

meaningful when the persons performing such work know that they are responsible for the safety and well-being of others, when they are relatively free to use their own initiative and resourcefulness, and when their work is rewarded with an occasional word of appreciation. That's why, despite rather low pay, there is such a high degree of job satisfaction among health care workers in nursing homes and institutions for the aged. What chagrins them is the hectic work pace due to understaffing and underfunding, but not the unglamorous and repetitive job of feeding dependent patients, cleaning incontinent residents, or washing dirty bedpans.

Adequate wages are very important in the workplace. But ultimately our job satisfaction depends on how meaningful our work is. Meaningful to society, to our fellow human beings, to our God.

Ed Vanderkloet is executive secretary of the Christian Labour Association of Canada.



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COMFORT & JOY

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County, which has dozens of poultry barns. As farmers toss out their dead birds, bald eagles grab them and head for the nearest tree to enjoy a meal.

The use of DDT was a major cause of declining bald eagle populations during the 1950s-60s. With that chemical now all but banned, the predator has come back from near extinction. Nova Scotia's population has become strong enough to help restore bald eagles to other locations. For example, 40 birds were sent to Massachusetts and other eastern states in 1983; some of them have built nests and settled in.

Another factor in the birds' successful comeback is a change in human attitudes. Thirty years ago, farmers killed eagles which threatened their poultry flocks. Now, greater awareness of environmental problems has made people proud to see bald eagles in their community. Great horned owls are one of the few natural enemies remaining, and it's expected that bald eagles will become a common sight across the province.

They may be able to teach more than one lesson to humanity. Bald eagles mate for life, which may be as long as 20 years. When they begin to breed at the age of four, under good conditions, they will raise up to three eaglets. Throughout their lives, they are content to eat whatever protein comes their way. That could be dead farm chickens, seagulls, rabbits, or cod and white flounder caught from the many bodies of water in and around Nova Scotia.



Suffering

Our seven-year-old daughter is fascinated with the image of the suffering Christ on the cross. Whenever the crucified Christ is mentioned, she looks at her hands and feet to envision nails being driven through the flesh. She wonders about splintered bone and blood and pain in having the nails hammered into place. She comments on how the thieves' ropes must have hurt less than Christ's nails. And whenever she draws the elements for her side of the family Easter banner, the cross is central in its placement and importance.

I can provide a variety of explanations for her fascination: her developmental level indicates a worship of heroes, the beginnings of an empathetic concern; her reflective nature suggests a need to understand the past; her attention to detail seeks to recreate and image minutely. But there is another explanation for her fascination which I think is applicable to all of us in our North American setting. She is fascinated by the concept of suffering because it is so foreign to her experience.

Oh, certainly, we are inundated with the sufferings of others via our televisions and news accounts. Planes and trains crash; children starve; homes and families are destroyed by fire, bombs, and wars. We have been witness to the pain of others so often that we have become almost desensitized or immune to feeling. Occasionally we break the bonds of our apathy to react vigorously to the despair of others: the tornado victims in Edmonton, the distraught in Nicaragua. Thus it appears that when we can act, we do so. When we are too emotionally removed, we are immune.

Quick fixes wanted

In our North American context of suffering friends, relatives, or neighbours, we are primarily a people of action. And the quicker the action, the sooner the suffering is alleviated. The magic wand of the quick fix is not just a developmental stage my daughter is leaving; it is thrust through the fabric of our society in its search for instant removal of the suffering which is seen to undermine individuals' rights to happiness. Our remedies consist of pills to remove depressions; short-term therapy to restore functioning; better training of experts in the diagnosis and prevention of abuse; millions of dollars thrown into projects to reduce drug dependencies.

I would not wish to argue that we should not attempt to alleviate the suffering of the depressed, the abused, the disaster victims. What I would wish to promote is a greater ability to share in the suffering of others; to dig deep into the well of loneliness and anxiety that troubles those who hurt. Too often we exhibit an impatience, a wish for the suffering to get on with living and to stop hurting. Too often we hide our hurts from others. When was the last time we let our children see us cry in anguish? When did we last allow the other to cry without providing the immediate means to end the pain?

Why would I wish for an expansion of shared suffering? Viktor Frankl, an existential psychologist, described his concentration camp sufferings as a confrontation with the questions: "Is this to be the purpose of life? Is this what is intended to be human?" It was in the depths of those despairing moments that he would encounter most poignantly the glimmer of hope as the breeze in the fields surrounding the death camps brought the fragrance of budding flowers. Without the despair there was no ecstasy of hope, joy, love. The levelling of feeling that prevails in our North American society to only "feel good and be happy" disallows us to experience such ecstasy of liberation because we do not allow ourselves or others to express despair.

Without the crucifixion there can be no Easter. Without empathizing, experiencing to some extent Christ's loneliness, torment, pain, and despair on the cross, we gloss over the radiance of the hope and liberation of the Resurrection.

This year when our family once again celebrates its eight-day liturgy of Passion and Resurrection, I will once again engage our daughter in a recreation of Christ's suffering and sacrifice. There will be one essential difference. On Easter Sunday I will have to create a moment or a memory of the joy and realization of hope in the Resurrection that will cut through the pain and suffering of Good Friday. Maybe thereafter her fascination with the cross will be balanced with questions pertaining to the folded cloths in an empty grave, a shining angel with a rolled away stone, a woman smiling through her tears.

Alyce Oosterhuis-Horzenberg is assistant professor of education at The King's College, Edmonton.

Longer Letter

Withhold blessing from collectivism

The article by Jake Kuiken entitled, "Free Trade Chickens Coming Home to Roost" (Feb. 17, 1989) ends by stating, "It is the prominence of individualism and liberalism and its contemporary variant of neo-conservatism which should concern us all."

Mr. Kuiken is undoubtedly right in stating that "isms" should concern us deeply but he makes a rather fantastic leap in logic when he goes from there to argue that the proponents of free trade are in danger of advancing the cause of secularism rather than the Kingdom.

Though I agree that we have to be concerned about neo-conservatism, I think we should be just as concerned about the secularism inherent in the "centralized planning" policies of the social Democrats and the overtly secular electioneering of the Liberals during the last election campaign.

Causes for concern

Was the choice offered us by the NDP any less secular than that offered us by the proponents of free trade? The NDP party certainly is not driven by a Christian spirit. It has long gone on record as being pro-abortion, and opposed to Christian education and independent schools. It is tied closely to a very secular and self-serving trade union movement. Would a centralized, state-controlled economy, administered by the Social Democrats, be any less secular?

I have some cause to be concerned about a state-controlled economy, that is, in a state that has already determined that freedom of religion shall henceforth be interpreted as freedom from religion. Many of those same very secular people who were opposed to the free trade agreement are also very closely allied to groups which do not interpret the clause "freedom of association" to include the freedom not to associate.

The trade union movement which fought against the free trade agreement allows little freedom within its own ranks, nor a variety of opinion. There is certainly no room to opt out or to

choose a different world-and-life view. Would these people, having state power, be any less secular than the advocates of free trade?

Watch anti-free trade movement

I think that Mr. Kuiken makes some interesting religious assumptions and statements of faith when he says that a state-controlled society or collective response to social issues is a less secular approach than an individualist one.

I agree that the state has a responsibility to see to it that justice is done and that the poor and the weak are protected. But whether this is best done in a centralized, state-controlled economy versus a more open and market-oriented economy is not an article of the Christian faith.

I don't think Mr. Kuiken would say that Sweden, a socialist state, is any less secular than Canada. Nor do I think he could argue that the Soviet Union is less secular than the United States. To give the equivalent of a biblical blessing to the anti-free-trade movement is a spurious use of the scriptures.

I spent some time reviewing the free trade agreement and discussing it in talks throughout Alberta and British Columbia. I was not trying to spread the cause of secularism when, in my talks, I gave the free trade agreement a cautionary nod. In fact, one concern in reviewing the agreement and the responses to it, both pro and con, was the possible spread of a statist secularism; that is, a state controlled by a secular government which has very little interest in protecting the rights of religious minorities or people who want to live out their faith.

Those who have been most opposed to any cultural expression of the Christian faith tend also to have been most opposed to the free trade agreement. I, therefore, would be more legitimate in making the leaps in logic which I think Mr. Kuiken is making.

John Kamphof
Surrey, B.C.

Evolutionary process does not explain everything

The editorial in C.C. of Feb. 24, 1989, was on target, but I think that the column by Rev. Feddes missed the mark.

The published study by P. Rushton claims that his results are an essential result of evolutionary change, but he has not provided any evidence to substantiate his claim. When Rev. Feddes accepts Rushton's proposed connection between biological evolution and racism, he also does so without supporting evidence or argument.

It remains to be seen whether Rushton is correct in his claim that IQ scores are genetically correlated with race; that can be studied by various investigators. Even if it is so, it still remains to be demonstrated that such differences are the product of evolutionary processes.

About a century ago, racism was being

defended by Louis Agassiz on the basis of an idea which was common at that time, namely, that the various races are descended from *different* ancestors. Agassiz was adamantly opposed to Darwinian evolution, since he saw clearly that descent from a common ancestor would destroy the basis for the racism which he cherished. Isn't it interesting how history repeats itself, often with some bizarre twists!

I agree with Rev. Feddes that humans are not *merely* products of evolutionary process, and that value is not dependent on IQ. I would add that our value in God's sight is not dependent on whether or not our physical bodies and our IQ are the products of evolutionary processes.

Clarence Menninga
Professor of Geology,
Calvin College
Grand Rapids, Mich.

Letters

Allow the handicapped fuller participation

Thanks for your excellent education issue. It was a gem! I always enjoy reading C.C., but this issue was extra good. I especially appreciated your focus on the Christian school and the handicapped child.

A few years ago when I conducted a survey to identify some of the needs of persons with disabilities in Christian Reformed congregations, I was struck again and again by the

painful question of many parents who asked with Wendy and Henry de Jong, "Does our child belong?"

I wish brother and sister de Jong God's blessing on their dreams for Jovita, their handicapped daughter. Their expectations seem very reasonable. No, I do not believe they are too high when we consider the vows that were made at their child's baptism.

Of course, some of our most profoundly retarded and very low-functioning children may never be able to fit into the Christian school system. But let us together work hard to help all our sons and daughters with disabilities to reach their fullest potential among us.

I thank the Lord for Christian Horizons, Bethesda, Rehoboth and other care-giving agencies which provide

us with different opportunities to accept, love and support our brothers and sisters who cannot fend for themselves in this world. And let us hope that soon every city and town in Canada may have a Friendship Group.

The Committee on Disability Concerns of the Christian Reformed Church has developed a "Caring Church" program to assist

congregations in helping people with physical or mental disabilities to participate fully in the life of God's family. If anyone is interested and would like to know more about this program, just contact me.

Peter W. DeBruyne
Grimsby, Ont.

TV worse influence than secular schools

To me a "Christian" school is one where love is evident — taught and caught — as Christ and love are one and the same.

I do not feel that the comments by Mr. Syrt Wolters (C.C., Feb. 17) were uplifting to the many in schools which do not have the word "Christian" in their identification, [but whose constituents] are Christians in their hearts — especially the many who call the Roman Catholic separate schools their home.

Surely the present-day villain is more the 88 channel television signal beamed into

our "Christian homes" than the "state" schools in their educating/manipulating of covenant children!

Has not the time arrived when *all* Christians (remember Martin Luther King, Jr.) can share a common school system ("I have a dream ...") and leave an alternative system to the non-Christians in Ontario's pluralistic society?

If I were a non-Christian I would have trouble relating to the reality that Christians of all colours cannot share and bring their various gifts and insights into one unitary system

(especially at the elementary level). In this light, I feel the Roman Catholic separate "Christian" school system, because of its size, has a lot of soul-searching to do in this day of ecumenism and equal funding.

Let us not become preoccupied ... with restricting (based on school affiliation) the call of God to leadership in the Christian Reformed Church.

Richard Steenstra
Clinton, Ont.

the doctor or family cannot bring up the topic (many doctors do not) or seem to have forgotten, he can mention that you wish to give life to others. If it is possible, your desire should be included with your doctor's and local hospital's medical records, and/or a provincial registry system.

A death is a very painful event, but it hurts even more when the family fears desecration of the body and refuses to donate organs, even if a donor card has been signed. In your loss, help out so others may gain in the fight for life. Do not call it a deathbed, but the Bed of Life.

Ken DeVries
Ancaster, Ont.

Sometimes integration is not appropriate

Your March 3 issue dealing with integration was an informative one concerning the subject. Integration has taken too long to become a reality, and is still far from ideal in many situations.

The articles, however, seemed to say that integration is "the simple practice of including all children in everything." Integration is an ideal that, frankly, is not for every child, and is often achieved successfully only with a great deal of perseverance, patience, and frustration.

Of the more than 800 children on our caseload who have physical and/or communicative handicaps, integration is not appropriate for approximately 30, who

attend school daily at our Centre, where they have access to the intensive therapy that they require. Granted, many of these children could probably have been integrated successfully if this had been attempted when they were younger.

Your readers need to be cautioned that mainstreaming sometimes does not work, especially for the very involved or medically fragile child, or the student with extreme emotional or cognitive deficiencies.

Christian schools and the supporting communities should, in our secular society, be commended for their efforts at achieving integration. We know it to be a blessing that this

is possible. At the same time, Christian schools and their supporters, as well as parents of children with physical disabilities, in Ontario must pursue their rights for Ministry of Health funding to provide Speech-, Physio-, and Occupational therapy for those children in their schools who require this to be mainstreamed. These services, which are OHIP funded (and thus supposedly are universally accessible) are provided in the public systems for all children requiring them, to enable them to attend regular classes.

G. John TeBrake
Executive Director
Niagara Peninsula
Children's Centre
St. Catharines, Ont.

Paul De Groot's article "Sexual disorder avoids stereotypes" (C.C. Mar. 10) states that there is no link between homosexuality and pedophilia. This is not true. The *Diagnostic and Statistical Manual of Mental Disorders*, 3rd edition 1980 (in general use by psychiatrists) defines pedophilia as the act or fantasy of engaging repeatedly in sexual activity with prepubertal children. It also states that pedophilia (old terminology: pederasty) may be homosexually oriented, in which case it tends to be

chronic.

And Prof. Lawrence C. Kolb in his *Modern Clinical Psychiatry*, 8th edition 1973, remarks: "Pedophilia, or a pathological sexual interest in children, is regarded as a variant of homosexuality, in which homosexual strivings are directed toward children."

The above quotations carry too much authority to allow them to be brushed aside. In the interest of especially our children, clarification is needed.

Bruce Bokhout
Don Mills, Ont.

Christian schools can follow model of integration

I was pleased to see the articles written by Henry and Wendy de Jong (March 3rd edition) on integration of children with "special needs." Having taught severely handicapped children in the public system, I am convinced that all Christian schools can follow a model of integration as described by Henry and Wendy.

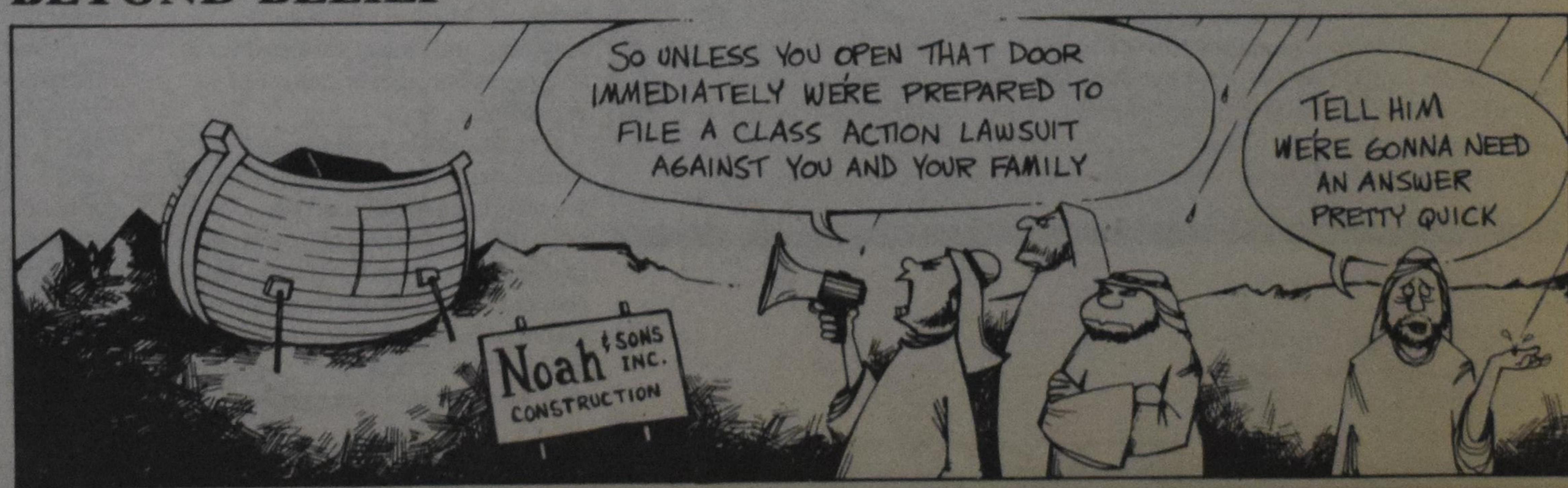
Families hurt deeply when one of their children is excluded from forming relationships within the Christian school system. When children understand various handicaps, there is no fear or hesitation to interact when they are adults.

Everyone is enriched when strong relationships are formed at an early age with "special

needs" children.

Susan Lise
Newmarket, Ont.

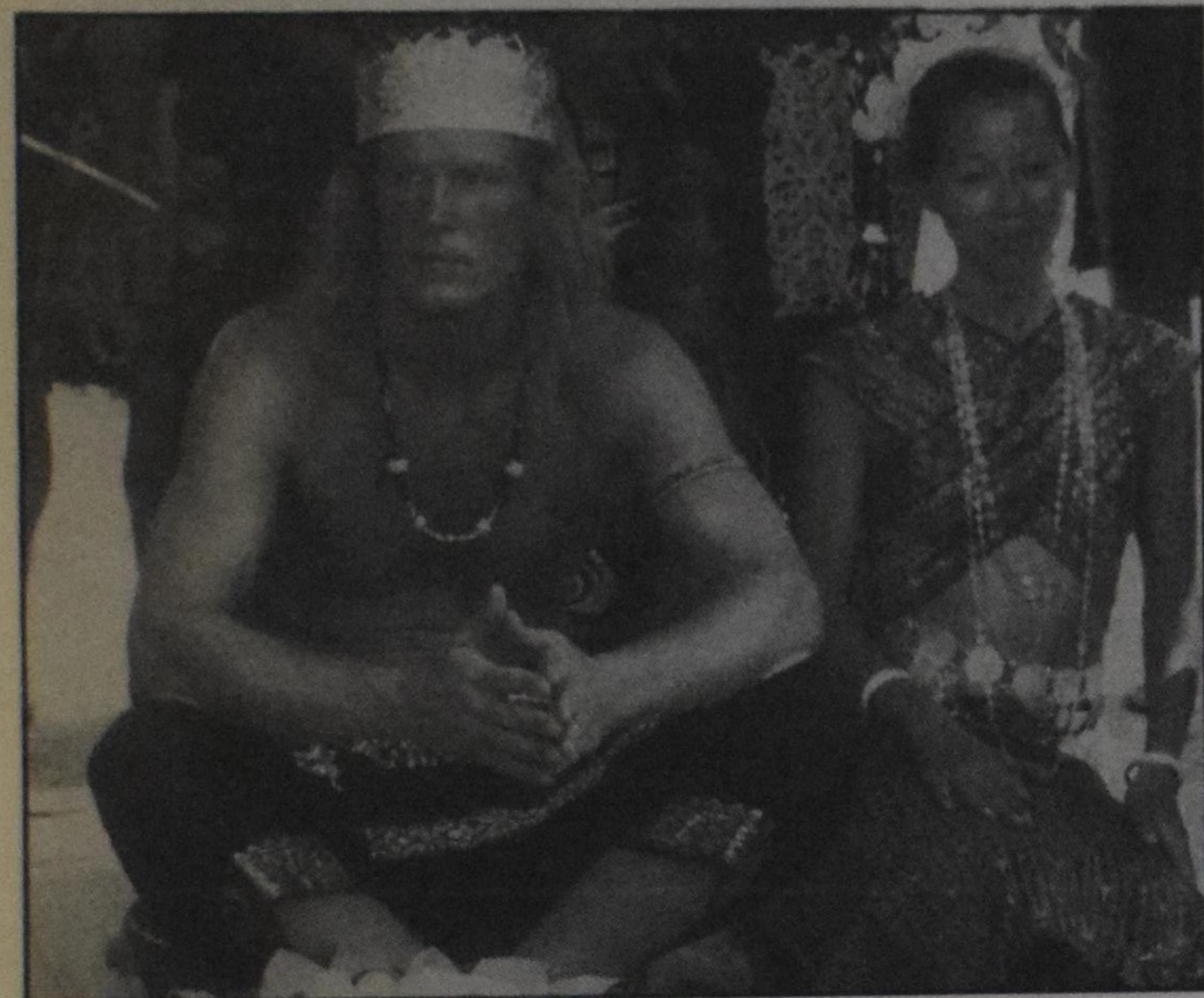
BEYOND BELIEF



Cinema summaries

Marian Van Til

Farewell to the King



Rated PG

Stars Nick Nolte, Nigel Havers
Directed by John Milius

Farewell to the King contains no swearing or sex; that is the only reason it might be

considered a remarkable movie. It means well, but it just doesn't deliver.

The time is the end of World War II; the setting, the jungles of Borneo. The "King" is a white American (Nolte) who

has deserted the U.S. army, which has been in the area fighting the Japanese. He wanders through the jungle, is almost killed by a native tribe and (presto!) becomes their revered leader. (His blue eyes save him.)

The other major white character is a British officer (Havers) who has been sent into Borneo to rally the natives so that, with the Allied troops, they can rout the Japanese.

Predictably, the two men meet and are antagonistic toward each other: the King wants to save this remote area for himself and his people. But the Englishman tells him he can't escape history. Eventually, and again predictably, the men become friends. The King gets re-involved in the War, risking his people's lives and centuries-old lifestyle, while the Englishman risks his life and defies his superiors to save the King.

At the very least, this should have been an exciting adventure story. But despite a couple of drama-producing night marches and battle scenes, it just doesn't quicken

the pulse. Nor is there much characterization on which to fall back. In fact, in our shrinking world with its heightened awareness of the interdependence of all countries and a greater emphasis on the equality of all races, it is difficult to relate to the old white-man-tames-the-natives-and-becomes-their-benign-ruler plot.

Not that this film approaches that tale in a racist manner. It's just that the story (the way it's presented here, at any rate) is not relevant. And to be a success, this film needed a relevant plot because it fails on the pure adventure level.

If you want to see this at all, wait until it's available on video. It's worth two dollars but not six.

CPJ Alberta calls for forestry strategy

CALGARY, (CPJ)—Citizens for Public Justice (CPJ) is calling on the Alberta Government to create a comprehensive forestry development strategy to govern future northern forestry projects in Alberta. "Too many projects have been announced without adequate regard for public input, environmental impacts, and social impacts," said Tom Bateman, CPJ's Calgary Director. "There seems to have been little thought given to co-ordination of the forestry projects with other useful

forms of economic development, like recycling."

The forestry development strategy is just one recommendation in CPJ's Provincial Election Bulletin entitled *Room for All*. Other issues CPJ addresses in the bulletin include strengthening the family, support for recycling, full public review of welfare programs, and respect for life at all stages of development.

CPJ considers the Alberta Government's interest in the family to be positive. "The problem," said Mr. Bateman, "is that the family has become a political football, thrown around amidst an array of election promises. We need public attention paid to the family, not partisan bantering." CPJ recommends that an all-party legislative committee be created to conduct a public review of all public policies affecting families in Alberta.

Guidance for all Canadians

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Changes to look for

In your Tax Guide, you'll find a detailed description of how the new tax credits work. For example, personal exemptions have been replaced by "personal amounts" that reduce your federal tax payable (how much you owe). Make sure you follow Step 4 in your Tax Guide so you don't miss out on anything.

Include your Social Insurance Number

Be sure to fill in your Social Insurance Number, along with other current information, such as your correct address. This will ensure that your return is processed quickly and accurately. There's also a new federal requirement to provide your Social Insurance Number to your financial institution for inclusion on your tax information slips. If you don't have a Social Insurance Number, apply for one at your local Canada Employment Centre.

When you file your return, you should also be sure to include all your T-4's and any other information slips required. You should receive them by mid-March. If you don't, your Tax Guide tells you what to do. A correctly completed return with all required documents will mean you get what you're entitled to as quickly as possible.

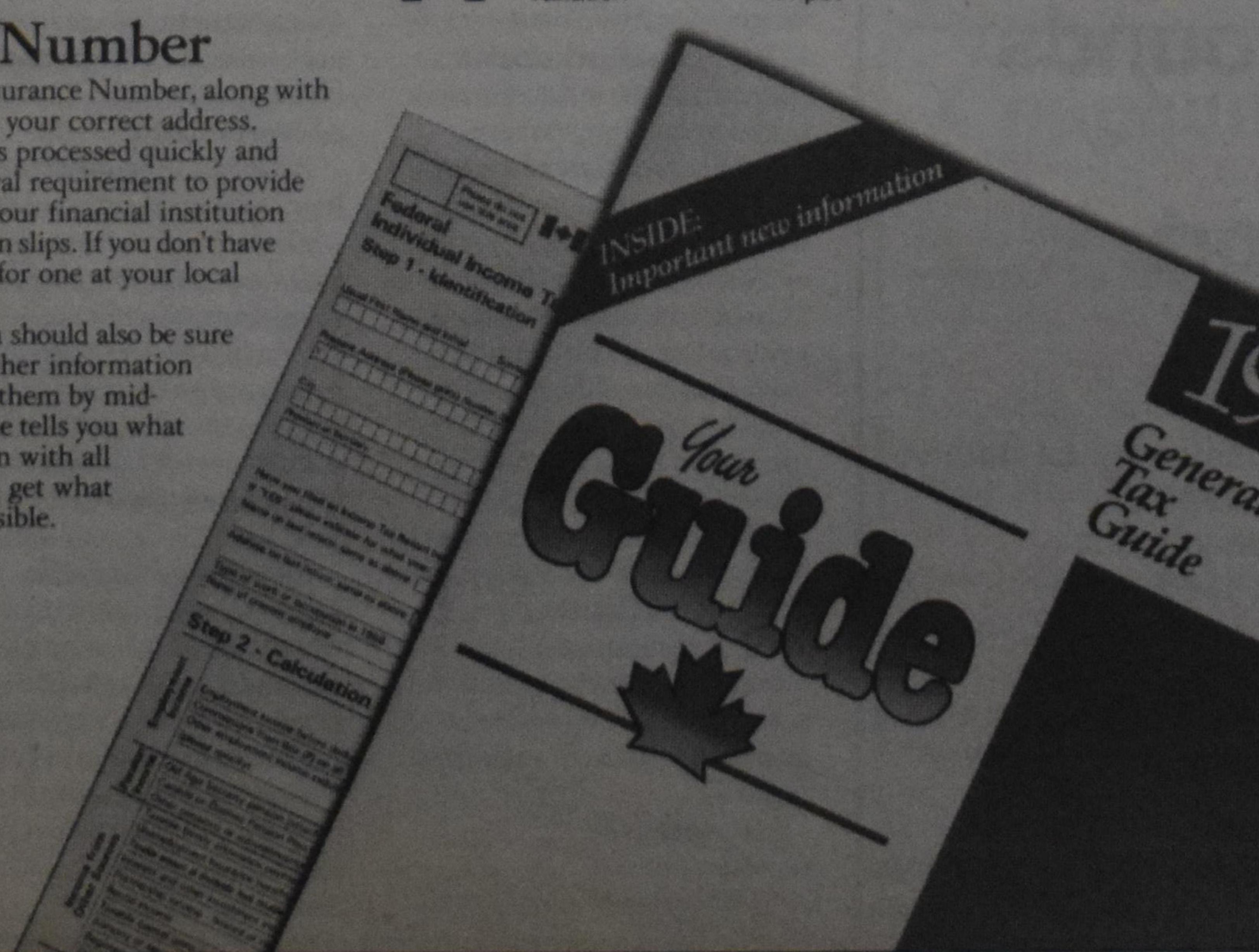
You may not have to fill out the whole form

If you have no income and are only claiming a Child Tax Credit or the Federal Sales Tax Credit, you don't have to complete the entire form in order to receive your refund. Check the Tax Guide for instructions on how these credits affect you.

There's help if you need it

When you get your new tax return, open it to make sure you have the forms and guides you need. If you didn't receive a return, they're available at your Post Office or District Tax Office. There are also community volunteer programs that offer special help to those who need it, and seasonal tax assistance centres set up in shopping centres and other locations across Canada. Or you can call the toll free number for your area, listed in the back of your Tax Guide.

With the general Tax Guide, the special guides and these other services, there's guidance for all Canadians, from Revenue Canada.

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Reformed Church of East Africa withdraws from REC

ELDORET, Kenya (REC)—The Reformed Ecumenical Council secretariat was informed this month that the Reformed Church of East Africa has withdrawn from the REC, effective November 24, 1988. The reason given was that the REC had taken no steps about the issue of homosexuality. The RCEA expressed appreciation for the few years of fellowship with the REC, but said that to remain in an organization that shelters a church such as the Reformed Churches in the Netherlands (GKN) would show its Church to have a sinful nature.

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Church

Marian Van Til, page editor

Church pays tribute to 75-year-old role model



Photo: Robert VanderVennen
Rie and Dirk Jongkind — celebrating a birthday and a life of service.

Robert VanderVennen

TORONTO — When members of First Christian Reformed Church, Toronto, invited the community to a recent birthday party to celebrate Dirk Jongkind's 75th birthday, they asked people to bring a present — a gift of money for The Lighthouse, an inner-city ministry which would not exist today if it were not for Jongkind's vision and volunteer work.

Since his emigration from the Netherlands with his family in 1953 Jongkind has always made himself available for constructive service in his own quiet way. He was known as an active and forward-looking elder and deacon in his church, even though he lived many miles from it. Then in 1979 he sold his business in Thornhill, Ontario, and he and his wife Rie moved half-a-block from the church, looking for action.

They didn't have long to wait. In 1979 the board of The Lighthouse decided that after 10 years of ministry led by Rev. Ken Verhulst and later by Rev.

John Hielkema, it should be closed because inner-city people were not responding as had been hoped.

"Don't close it"

When that decision was made, Jongkind was in Calgary serving as a delegate of Classis Toronto to the meeting of the Council of Christian Reformed Churches in Canada. When he came back he argued passionately for maintaining the ministry. "Change it, but don't close it," was his plea.

The congregation agreed to give it another try. There was no budget and no real sense of direction. But Jongkind knew that the city needed The Lighthouse, so nearly every day one might find him sitting in the storefront building at 1008 Bathurst Street. The phone would ring, and now and then someone would come in from the street. Dirk was there, waiting, watching and listening. He attended a conference on "How to Reach the City" held at Ontario Bible College.

Many of the people with needs spoke Chinese, so in 1981 the board appointed staff member Rita Wong, a Chinese-speaking social worker. The Lighthouse became better known as a place of Christian help in a time of need. Sunday morning Bible study was organized, which became more and more of an international worship service.

Then Dirk took a phone call from the Christian Reformed Church in Ingersoll, Ontario. The church wanted to sponsor a Vietnamese boat family, but knew that Toronto would be a better place for the family than Ingersoll.

Would The Lighthouse be able to help? That started a refugee sponsorship and settlement program through which they sponsored 203

refugees (87 families in 1988), in co-operation with various Ontario churches. Chinese worship services started in addition to the Sunday morning "All Nations" services. Both of these are now in the process of becoming organized Christian Reformed congregations. The active diaconal ministry of The Lighthouse includes distribution of food and clothing to the needy.

After 10 years as Lighthouse keeper, and the past six years as chairman of its board, Dirk Jongkind is now stepping back somewhat. But most mornings you're not likely to find him sitting at home in his easy chair. He's part of the woodwork at The Lighthouse, this amiable bright-eyed fellow with the full-bodied Dutch accent and

porcupine eyebrows.

His church, via the birthday party, paid tribute to Dirk as well as to Rie Jongkind. (They are celebrating 45 years of marriage this year.) To many, Jongkind is a beloved man whose life is a role model and whose volunteer service is a case study. Several friends spoke warmly of what Dirk means to them, but none so movingly as two Vietnamese boat people refugees, Mrs. Bich Thi Nguyen and Mr. Thinh Nguyen, whose lives have been dramatically blessed by him. Such people, and dozens of others at The Lighthouse, speak of him as their father and "grandpa." As long as they and others need him, Dirk Jongkind will want to be there.

Closer bonds for Canadian Anglicans, Lutherans

Paul De Groot

EDMONTON — Canadian Anglicans and Lutherans will vote this summer on a proposal to open communion to each other and take steps to recognize each other's ministers.

If approved, the proposal would be a major ecumenical step and probably lead to further ties between the two churches.

The proposed resolution will be on the agenda when the general synod of the 550,000-member Anglican Church of Canada meets in St. John's, Newfoundland, in June. The same resolution will be before the national convention of the 140,000-member Evangelical Lutheran Church this July in Saskatoon. The proposal does not include the 70,000-member Lutheran Church-Canada.

The resolution calls for:

- Each church to recognize the other as "a church in which the gospel is preached and taught."
- Each church to welcome members of the other church in holy communion, "where pastoral need arises and when ecumenical occasions make this appropriate."
- With the approval of the local bishop, occasional joint celebrations of communion, using the rites of the presiding minister, with an ordained minister of the other church assisting.
- Regular prayer and intercession for the other church and its leaders.

- Agreements permitting a minister of either communion to serve the people of both churches in sparsely-populated regions.
- Attendance by representatives of both churches at the ordination and installation services of either

church, (not, as yet, to include participation in the ordination by laying on of hands).

— Co-operation in social ministries.

Rev. Donald Sjoberg, president of the Evangelical Lutheran Church, said Anglicans (Episcopalians) and Lutherans in the United States have had a similar sharing since about 1982. That agreement posed a problem for Canadian Lutherans who were, at the time, members of the Canadians branch of the Evangelical Lutheran Church in America. They could share communion with American Anglicans, but not with Canadian Anglicans. Talks between Canadian members of the LCA and Canadian Anglicans then began in 1983.

Long talks

In 1986, when Canadians in the LCA joined with the Evangelical Lutheran Church of Canada to form the Evangelical Lutheran Church in Canada, they continued the dialogue. That led to the current proposal.

Anglican ecumenical officer Rev. Brian Prideaux said that while the proposal took several years to draft, "it was a positive thing from the word go."

"But it is easier to persuade a small group of executives or theologians of this. The trick will still be to encourage the local community to take this seriously."

Sjoberg said Canadian Lutheran congregations have had the proposal for several months, and it was hoped that at least 10 per cent would have studied it in some detail before this summer's convention. The proposal, which would take effect next October, calls for establishment of local Anglican/Lutheran groups

which together would study the Bible and the historical and theological traditions of each church.

It also calls for shared use of physical facilities. At least one such church, St. Bede's and St. Steven's in Winnipeg, is already operating and the agreement might encourage more, said Prideaux.

Why wait till heaven?

Many Anglican and Lutheran bishops are already strong supporters of sharing communion. At a meeting in Edmonton, attended by Roman Catholic, Anglican and Lutheran clergy and a few laypeople, Alberta's Lutheran Bishop, Rev. Robert Jacobson, said the American agreement has led to sharing of ministries far beyond what might have been expected from simple sharing of communion.

He called the Canadian proposal "recognition that although all the issues have not been settled, they have been sufficiently settled to allow this to happen."

In an article in the current issue of the *Western Catholic Reporter*, Jacobson said "Christian unity is not an optional extra. Jesus makes the effectiveness of his entire mission on earth dependent on it. As Christians we have no right to perpetuate any division in the Church of our Lord."

Edmonton's Anglican Bishop, Rev. Kenneth Genge, said "I believe passionately in eating together on the way to the Kingdom rather than waiting till we get there. I will do it whether I am authorized to, or not."

"I will be at the table of whoever is presiding, whenever I am hungry."

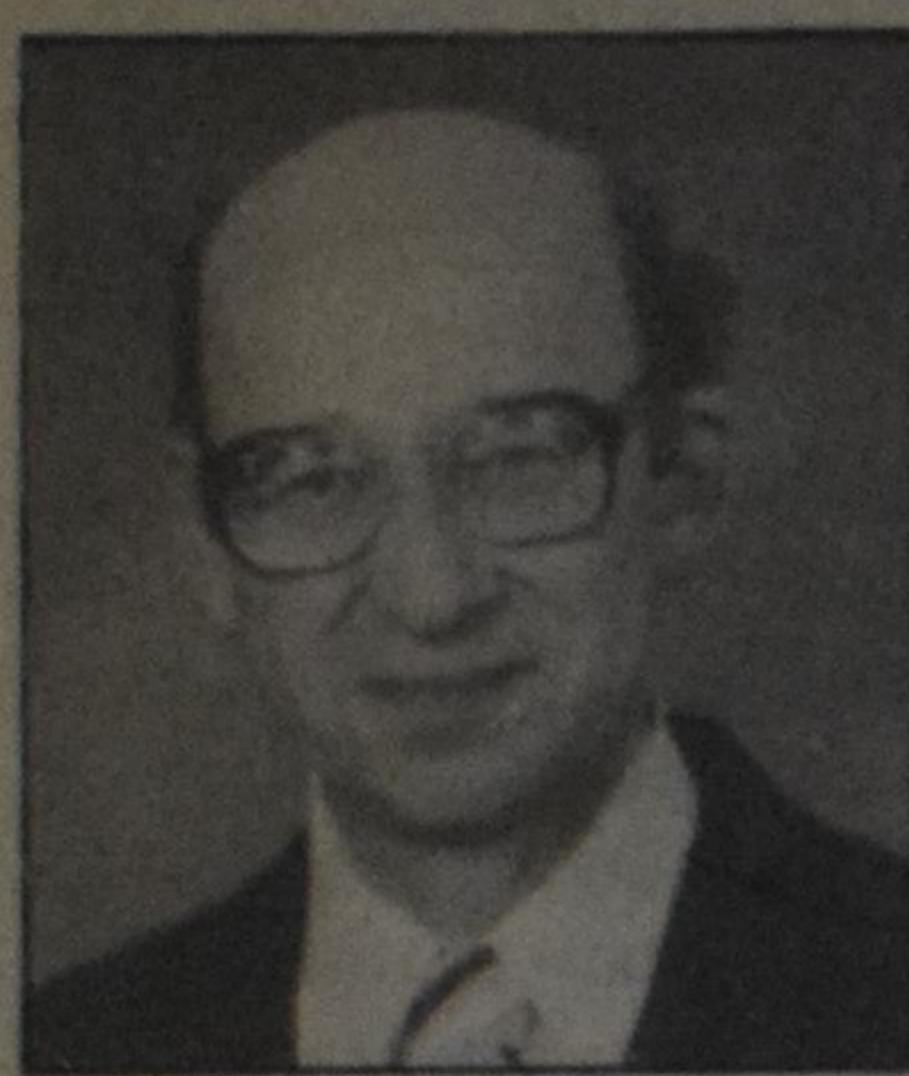
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Stan de Jong,
Manager



Pastoral letter

Leonard Schalkwyk

The other day I attended an unusual funeral. It was conducted by a Christian Reformed minister and a Presbyterian minister. Moreover, people of the most different stratas of society were present: rich, middle-class, poor. In the pews were unbelievers and believers, the unchurched and church people, as well as a record number of ministers of the gospel. But this was not the funeral of a minister, but of a businessman.

The person who drew such a motley crowd to his funeral was Casey Togtema of Ontario Chrysler, "the largest Chrysler dealer in Canada, where it is tremendous to shop at the biggest sale ever."

But why all those ministers? Because they were Casey's favourites: any minister. He himself had almost become one. I studied with him in a theological seminary in Switzerland. He was "stated supply" for the Christian Reformed Church in the Ottawa area. Many there still speak of his preaching with great appreciation.

But to become a Christian Reformed minister, he would have had to spend some time at Calvin Theological Seminary. And that was during the infamous period when the CRC synod fired several professors (orthodox and liberal) because they could not "co-operate." (Even the well-known New Testament commentator, Dr. William Hendriksen, was forced to resign.)

Always full of courage (as Togtema later also showed in his business expansions), Casey came to Hendriksen's defense, with disastrous consequences. A class in which Hendriksen argued against evolution was the last Togtema attended; but Casey always retained his love for theology and he always felt a kinship with ministers.

Don't misunderstand. Togtema never gave away a car; after all he was a businessman and also had "Gruninger" blood in his veins. Therefore, he would not be so foolish as to

throw away money on ministers, although as a minister you got the red carpet treatment. There would also be theological discussions, some counselling, "easy payments," and an "eternal warranty."

Many pastors

In the service department of Ontario Chrysler, the word, "I am Casey's pastor," worked miracles. Once, as I uttered that sentence, the service person asked, "How many pastors does Casey have?!"

Casey was a solid, Bible-believing, orthodox Christian, yet he had an ecumenical, tolerant spirit. He disagreed with what he perceived to be the horizontalism in Toronto's Institute for Christian Studies, but he presented a car to them free of charge. He also helped an Ethiopian prince who had, as a Christian, fled Marxism? After Casey's death, that prince mentioned the incident on the "100 Huntley Street" program. Togtema helped others, too, to gain a foothold in life.

Was Casey Togtema perfect? Did I say that?

Before you start throwing stones in the courtroom, wait until the final Judgment Day and see how you make out yourself. It sure is easier to be a Christian minister than to be a Christian in business.

Casey had his own uncomplicated child-like faith. He read the latest church papers in his office and he asked me (a few weeks before his death) about another devotional booklet. Maybe he'll even beat us to a better seat on the bleachers in heaven.

I make a motion: that Casey Togtema be put in the hall of the heroes of faith. I grant, an unusual hero, but he had courage, also courage of faith. I know that some of the ministers who knew him will support my motion.

Leonard Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.

An unusual funeral

Analyst says Northern Ireland Christians face long-term crisis

(WEIS) — The country that boasts the highest per capita church attendance in the world — Ireland — also faces a major crisis, according to Brian F. O'Connell of the National Association of Evangelicals' Peace, Freedom and Security Studies Program.

O'Connell said in a year-end paper on the issue that while other countries with Communist dictatorships are well-known for their persecution of believers, the conflict between Catholics and Protestants in Northern Ireland presents an even greater danger for believers on both sides of the fray.

O'Connell writes that the more than 3,000 deaths from terrorist activities in the country by both sides since 1969 are less than in other parts of the world where conflict exists, but the insidious dampening effect of fear has virtually hamstrung many evangelistic efforts.

"Religion is manipulated by both Protestants and Catholics to support their selective and distorted views of justice," he added. "That should deeply concern the church, since it is being used by partisan forces (who are) not interested in its real message of hope and reconciliation."

The paper by O'Connell, the result of an extended study of the conflict in the region, also says that the future holds few obvious opportunities for peace and easier evangelism because children and young adults are being taught conflicting lessons in history. Catholic children learn that the conflict is the fault of the Protestants, while Protestant youngsters are learning the conflict is the fault of the Catholics.

He also blamed evangelical denominations as contributors to the conflict for often fostering anti-Catholic sentiments.

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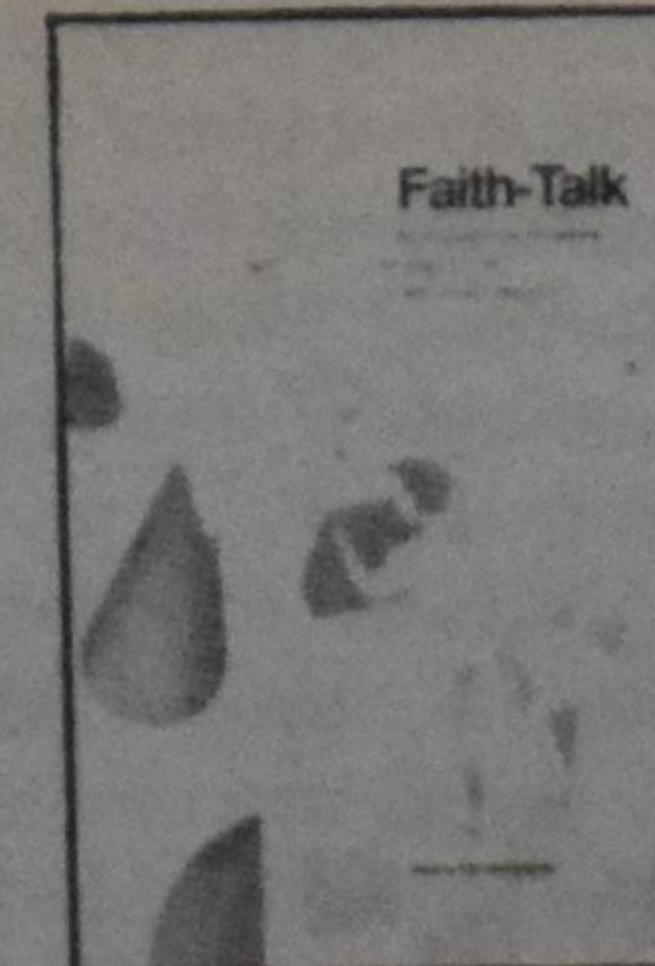
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Who was St. Patrick?

Marian Van Til

St. Patrick's Day is one of those holidays, like Halloween, that started out as a church celebration ("holy day") and has long since become an excuse for parties or sending cards to friends.

While Catholics (particularly those of Irish descent) still mark March 17 as a day to honour St. Patrick, a poll would undoubtedly reveal that few Reformed people and fewer still non-Christians in North America know who St. Patrick was or why he is remembered and associated with the Irish.

Scholars believe Patrick was born in Wales in the fifth century; his father was a Roman official. According to his *Confessions*, written at the end of his life, Patrick was captured by Irish slave traders at age 16. He was sold to an Irish farmer and forced to herd pigs.

Up to his capture, he admits,

he had been an indifferent Christian. But six years as a pigherder gave him much time to think and pray. In the *Confessions* he relates receiving a vision of the ship that would take him home to Wales.

Felt the call

After going home, he began to feel called to return to Ireland to preach the gospel. To prepare, he went to Rome to study for the priesthood. In 432 A.D. Palladius, the bishop of Ireland who is sometimes confused with St. Patrick, died. Then, despite opposition by some Roman clerics, Patrick was appointed Apostle of Ireland by Pope Clement.

Patrick spent the rest of his life in Ireland. He walked the entire country, visiting kings and chieftains and telling them about Christ. Many were converted but he was constantly opposed by others, especially Druid priests.

Twelve times throughout the years, Patrick's life was threatened and, like the Apostle Paul, he spent time in chains.

By the time he died on March 17, 492, there was a well-organized Christian church in Ireland and monasteries and convents as well.

Incidentally, the story is told that the shamrock has become associated with St. Patrick and the Irish because Patrick used the three-petaled, one-stemmed leaf as a visual aid in explaining the Trinity to the pagans.

For 1,000 years, St. Patrick's death was commemorated only in Ireland. In 1618, however, Luke Wadding, an Irish Franciscan friar, was instrumental in having the "Feast of St. Patrick" inserted into the Roman Catholic church year.

(Some historical information provided by the Catholic Register, March 11, 1989.)

Feature Story

The best Easter ever

Ineke Brouwer-Parlevliet

The voice over the intercom sounded metallic. "Visiting time is now over."

Mrs. Martin got up from her chair. "Dannyboy, I got to go! I wouldn't dare disobey nurse Kate."

Danny chuckled.

"I don't really like nurse Kate," he said. "Nurse Jane is much nicer."

Mrs. Martin put on her gloves. It was still cold for the time of the year, especially now the sun was down. "Just be nice to her anyhow," she said.

"Maybe she has problems. We'll be back tomorrow, after the church service. That will probably last a bit longer than usual because of the Easter program. We'll first pop into the house for a bite to eat and to pick up some Easter goodies, and then we'll come right out. If of course the" She suddenly stopped, putting a hand over her mouth. "What a goose I am," she said.

What is it, Mom? What were you going to say?" Danny looked expectantly at her face. "You have a secret for me, I know it! I know it! What is it?"

His mother smiled. "Yes, that's true. I promised to keep it a secret but I always blab too much. I guess I'll never learn."

"You have a secret for me, I know it! I know it! What is it?"

"Tell me. You got to tell me! You can't go away now leaving me here racking my brains."

"Okay, I'll give you three guesses. No more. Shoot."

Danny tensed his forehead. "An Easter present?" he asked hesitantly.

"No. That's not it."

"A dog when I come home from the hospital in a few weeks?"

"Danny, it has to do with tomorrow. THINK."

Dan searched his mother's face. He saw the twinkling in her eye, the smile circling her mouth. Suddenly he knew. He knew for sure.

"The twins are coming! Oh, Mom, it's true, isn't it?"

Mom's face was beaming now. "I didn't tell you. You guessed it. It isn't my fault. Ron and Don can't accuse me. You're just too smart for a six-year-old fellow."

Dan gave a big sigh. "I just can't believe it. You said there wasn't a ghost of a chance that they would come home for Easter. What about their final exams?"

"I'm afraid they're going to fail them," she said mockingly. "Ron called yesterday and said that they cared more for you than for their exams. If they flunk them, they will just drop out of law school and find a job as domestic cleaners."

Dan gave a big laugh. "The twins, cleaners? Their rooms are pig sties. I've seen it myself. Oh, they are so funny I can't wait to see them again. It's been weeks and weeks!" Then, suddenly serious, "but they won't flunk their exams, Mom, will they?"

"I don't think so. But if they do, I'll give them an in-depth course in housecleaning, stoves and fridges included. Wouldn't that be great if they

did the spring cleaning for me this year?" But Danny's mind was on other things.

"I just got a new cast on my leg. They can put their names on it first. Everybody can see it. Oh, I'm so happy!"

Mrs. Martin felt happy, too. Tomorrow they would be all together again, even if that meant being here in the hospital. She hugged Dan goodbye and then turned to the bed beside him. The five-year-old patient had his eyes closed. He lay very still, but his chest heaved rapidly.

"Are you asleep, Jason?"

Slowly Jason opened his eyes and turned his head towards Dan's mother. "Hi," he said with a weak voice.

I'm not going to ask him how he's doing, Mrs. Martin thought. Her heart suddenly ached and her joking mood vanished at once. Jason was worse. You didn't have to be a nurse to see that.

"I saw your Mummy leave a while ago," she said kindly. "She is so nice. You can't help liking her."

Jason smiled. "She's the best mother ever ... and you, too, Mrs. Martin. She's coming back tomorrow, she said. She had to leave early for work."

"Don't talk too much, Jason. You're tired. Here, try a bit of milk and then try

to sleep."

Jason shook his head. "I'm not thirsty ... later."

"I'll see you tomorrow and bring you something for Easter. Go to sleep now, Jason." Without further thought, she bent over his face and gently kissed his forehead. "You're such a lovely boy," she said. "I'm so glad you keep Dan company."

"It was nice to know you, Mrs. Martin," Jason said politely.

With a short wave of her hand to the two boys, Mrs. Martin quickly left the room. "It was nice to know you," Jason had said. WAS. With motherly intuition she knew that Jason wasn't going to make it. His forehead had been burning hot; his rapid breathing and bright, feverish eyes told their story. Jason was dying and the boy knew it. What could she do for him? Was he scared?

"Oh, God," she prayed silently, "please, take care of him and of his mother, too." His mother. They had exchanged niceties over the last two weeks when Jason had come to share Danny's room. But what did she know about her? Was there no father? No other siblings? She always looked neat, but her clothes were cheap and pretty worn. And she always looked so tired and sad. Worried. Perhaps that was a better word. Did she know, too, that her child was dying?

Her thoughts flew back to the day of Danny's accident. Hit by a car when he was crossing the street. For days he had been hovering between life and death.

What if Danny had died? But God had answered the many, many prayers sent up for him in their own church and several others. Danny was alive and on the road to recovery.

But Jason was dying. How was his

mother going to deal with that? Did she have relatives and friends and church people who were praying for her son? Did she know God? Did Jason? For two weeks they had seen each other every day. They had talked about the weather, their sick sons, the hospital care, but never about God. Never about Christ. And tomorrow it was Easter, the feast which commemorated his resurrection from the dead.

Deeply in thought Mrs. Martin drove home.

★★★

Danny dozed off, but was awakened by Jason's coughing. Nurse Jane was with him. She held Jason's head almost cradled in her arm. She was talking softly to him. Her face had a funny look. It reminded him of Mom's and Dad's just after the accident. Sort of worried. Jason must be really sick.

Jason's coughing stopped. Gently nurse Jane put his head back on the pillow.

"Try to sleep, Jason. I'll be in every 15 minutes. If you need me, just ring the bell. It's here, right at your elbow." She was ready to leave the room, when she saw that Danny was awake. "Can't you sleep, Dan? Is it Jason's cough? Perhaps I should bring him to another room."

"Oh, no, nurse Jane. Don't! Jason and I would like to stay together. Jason doesn't like being alone. It's not Jason. It's about tomorrow. My twin brothers are coming to visit me after church!"

That's great, Dan. I'll leave Jason here for now. If the coughing gets worse, we'll see again. Goodnight, knight Daniel."

Daniel laughed without making a sound. Knight Daniel! He should remember that. She always gave him funny names that rhymed. Yesterday she had called him "Mr. Charm with a bandaged arm," and another time "Dan, the nobleman." And some days ago "Dan, the King without ..." Dan tried to remember, but he was drifting off to sleep again.

"Dan ... Dan ... are you asleep?" There was an urgency in Jason's voice.

"Yes, eh, no. No, I'm not, Jason." Dan opened his eyes wide and turned his face towards the other bed. "You need the nurse, Jason?"

"No."

"What's wrong, Jason? You feeling sick? You got to cough?"

"No, but I want to ask you something. Do you mind?"

"Of course not. What do you want to know?"

"Well ... when you had that accident, you were very sick, right?"

Danny took a deep breath. It was all much too difficult to explain.

"Yes. They said I almost died."

"Were you ... were you scared to die? I'd like to know."

"Why?"

"Because I'm dying and I'm so scared."

Danny sat up straight as far as he could manage. Stunned he looked at Jason. "Who told you that you were dying? The doctor?"

Jason shook his head. "No one. I just know. I can't explain it. But I'm so

scared." He started to cough again.

"Shall I ring the bell?" Dan asked with sudden fear.

"No ... just let me ... I'll be okay Nurse Jane might bring me to another room I don't want to ... I want to stay here ... with you ... I'm scared to be alone."

After several minutes Jason's coughing stopped. Exhausted he fell back on his pillow, gasping for breath. "Just ... tell me ... what's going to ... happen to me ... when I ... die ..."

Dan was fully awake now. Death. He had been very close to dying. And at that time he had known it, too. Had he been scared? At first, yes. But then Mom and Dad had talked with him and prayed with him and then he had not been afraid anymore. For he knew he would be going to the Lord Jesus.

"Dan, were you scared? Please, tell me."

Danny swallowed a lump in his throat. "Listen, Jason. I'll tell you all about it. I was scared, too. At first. But later, when Mom and Dad had talked to me and had explained things, I wasn't anymore. You see, I knew I would be going to the Lord Jesus in heaven and it's beautiful there. And everybody is happy, and no one is sick or blind or sad. Heaven is the best place to be. That's what the Bible says."

"Am I going ... there ... too?"

Dan was quiet for a while. "I don't know," he said honestly.

"Don't all people go there?"

"No, not all. You can only go there if you love Jesus. You see, if you love him, he'll be right there when you die and he'll take you in his arms and bring you right into heaven."

"I don't know this Jesus. Who is he?"

"He is the Son of God. You know about Christmas?"

"You mean ... getting presents?"

Dan sighed. It was harder than he thought. "No, not that part. But that Jesus was born. He loves all people, because he made us. But we all do bad things. Even the good people do. But he died for that, for our sins. But then he got alive again, you see. Oh, Jason, I can't explain it. It's so hard. But it all comes down to loving him as he loves us. When we love him, he will forgive us all the bad things we did. But first we have to tell him about it and mean it when we say we are sorry."

"Bad things ... I've done ... bad things ... I have lied to Mummy ... and ... I stole ... a dinky toy ... from Zellers."

He started to cough again. The door opened and nurse Jane came in. She

held Jason's head and tried to let him drink some sips of water. Dan saw her shake her head.

"Nurse Jane?"

"You're still awake, Dan? What is it?"

"Please, leave Jason here with me. He's scared to die. I have to tell him about Jesus, then he won't be afraid anymore."

"Oh, Danny darling, it's all right. You just do that."

She quietly left the room, leaving the door wide open.

Jason had his eyes closed, and his breathing made funny noises. Danny watched him carefully, not knowing whether to open the conversation again or not. Finally, Jason said: "How ... can I tell ... Jesus that ... I am sorry ... Where is ... he?"

Danny took a deep breath. It was all much too difficult to explain. He felt so helpless. If only Mom was here or Dad or the twins." Just tell Jesus that you are sorry and that you love him when he comes to get you when you die."

"But what if he does not see ... me?"

It was a big question. He didn't know how to answer that. He just knew that Jesus would see Jason, but how could he explain that to him? Jason didn't know a thing about Jesus. Suddenly Danny's face brightened.

"Put up your arm, Jason! That's what we do in school when we want to get the teacher's attention."

Jason tried to lift up his right arm, but he was too weak. It fell back on the covers. "I can't."

Danny bit his lips. He wanted to help Jason so badly. He knew how scared he was. "Lord Jesus," he prayed silently, "what am I going to say now? I don't know."

Suddenly a picture flashed before him, a picture he had seen in the Children's Bible.

"Jason, Jason, I know what you can do! In the Bible there is this story about a man who loved Jesus. As long as he kept his arms high, his army was winning. He was some kind of general, I guess. But then he got tired and his soldiers started to lose. But he had two friends and they kept his arms high for him. And so they won!"

"But ... you have a cast on ... You can't do that for me."

"No, but you can ask nurse Jane to prop your arm up with pillows. That will work and then Jesus will see you."

"Are ... you sure?"

"Yes. I'm very sure. You'll be okay."

It was quiet for several minutes.

Nurse Jane came in again. On Jason's request and with Danny's explanation, she propped up his right arm with several pillows. When she was gone Jason said: "Dan ... I'm all right. I'm no more scared now. Thanks, Dan." He hesitated for a moment. Then he went on, his voice almost a whisper, "Will you tell my Mom about Jesus? That she shouldn't feel ... bad about me?"

"I'll promise Jason. I'm glad you're okay now. Weren't we lucky that nurse Jane was on duty and not nurse Kate? She would never have propped up your arm."

"It doesn't even hurt," Jason said. "She used ... so many ... pillows ... I'm tired, Dan ... I want to sleep now." The words came very slowly, exhausted as he was.

"Goodbye, Dan." It was a mere whisper.

"Goodnight, Jason."

Soon Danny was sound asleep. He didn't hear nurse Jane come in with the head-nurse or notice that they wheeled Jason out of the room to the Intensive Care Unit.

★★★

Danny woke up when nurse Jane opened the drapes in his room, letting the sunlight flood through the windows. Something was special today, Danny

thought when he opened his eyes. Easter! And his brothers were coming. And something else ... Jason. The next moment he noticed the empty space where Jason's bed had been. Where was Jason? He looked at nurse Jane, who was still standing at the window with her back towards him.

"Nurse Jane?"

"Yes, Danny?" She turned around. Her eyes were red and swollen. Had she been crying? Danny wondered.

"Jason ... Where is he? Did he ... did he ... die?"

Nurse Jane came to his bed and kissed

his forehead. "Yes, Danny," she said softly. "Just half an hour ago. I wanted to tell you that myself before the dayshift takes over. Jason died very peacefully, with a smile on his face."

"And his arm, nurse? His arm, was it still up?"

Nurse Jane looked at him, not comprehending. "No, Danny. Of course not. Why do you ask?" Then, as soon as she had said the words, she remembered the little episode of the previous night. Jason's arm propped up with pillows so Jesus would see him. How could she have forgotten? What a

blunder! With a sickening feeling in her stomach she looked at Danny.

"Then Jesus saw him," Danny said while a big smile spread over his face. "I knew it. At school we always lower our hands when the teacher has seen us. Jason is happy now. Jesus took him up to heaven."

Then looking confidently at nurse Jane, he added: "This is going to be the best Easter ever."

Ineke Brouwer-Parlevliet lives in Niagara Falls, Ont.



Education

The End of an era:

starting the day with prayer in public school



"In Manitoba the government now permits teachers to opt out of religious exercises."

Paul De Groot

EDMONTON — This year for the first time since public schools were established in Canada, prayers will no longer be a mandatory part of the public school day.

Within the past six months, laws or regulations mandating prayer have been struck down in the last three provinces which still had them.

Mandatory prayers were ruled unconstitutional in British Columbia last month. Ontario's law on mandatory religious exercises was erased by a court last September. Manitoba changed its regulations in December, permitting teachers to opt out of mandatory prayers.

(In Alberta, each school board decides on its own what religious exercises or readings it will have, if any, and students may be excused from participating if they wish.)

Protest from the Christian community has been confined mostly to lamentations by editorial writers in Christian magazines and newspapers. Recognizing that Canada is a pluralistic society, few insist that public schools must start the day with the Lord's Prayer.

Pushing religion to the margin

But the editorial writers and others are concerned that the rulings place the thin edge of a

wedge between education and religion. The court decisions are steps toward the "marginalization of religion," says lawyer Robert Nadeau, executive director of the Christian Legal Fellowship.

Others warn that Canada is moving toward the highly restrictive environment of the United States, where not only religious exercises for students, but even bringing a Bible to school has been enough to cause legal confrontations.

Charter responsible
Ironically, court decisions against prayer are "directly attributable to the clause (in the Charter of Rights and Freedoms) protecting freedom of religion," Nadeau said in a telephone interview.

Section 2 of the Charter says "freedom of conscience and religion" is one of the "fundamental freedoms" guaranteed to Canadians.

In most of the court cases, "freedom of religion is being turned into freedom from religion, which I do not believe is the intention or purpose of freedom of religion," Nadeau said.

The courts have generally ruled that prayers violate the consciences of people of no religion, because they are forced to participate in or listen to religious exercises.

Alan Borovoy of the

Canadian Civil Liberties Association says "the essential argument is that prayer in a public school classroom amounts to coerced participation in religious observances."

Getting around it

Governments have taken several routes around court rulings, trying to accommodate Christians perturbed by what they see as an anti-religious attitude in the courts and schools, and citizens of other faiths or no faith who object to school prayers.

Ontario's regulations still permit the Lord's Prayer to be read at the beginning of the school day as long as prayers or inspirational statements from other faiths are used as well.

This is not completely satisfactory, says Borovoy.

"I don't think it's appropriate for schools to be promoting any kind of particular religious orientation. The fact that they might promote more than one doesn't necessarily rescue the system," he said in an interview.

In British Columbia, education minister Tony Brummet simply said prayer and Bible reading are no longer mandatory, but neither are they forbidden.

No happy compromise

That, says a spokesman for the B.C. Civil Liberties Association, is "encouraging individual teachers to bring their own religious convictions to the classroom."

In Manitoba the government now permits teachers to opt out of religious exercises. The Manitoba Association for Rights and Liberties has vowed to continue the fight against prayer in public schools.

Such attempts at compromise also offend some Christians. Some fear their children will be exposed to the religious ideas or prayers of other faiths.

In a letter to the magazine, *Christian Week*, retired Presbyterian minister Rev. Hans Zegerius warned that Toronto's collection of approved readings — which includes prayers and readings from Buddhism,

Confucianism, Hinduism and Zoroastrianism, among others — is a "baffling religious mishmash" which will lead students toward uncritical acceptance of all religious beliefs. Zegerius recommends that "every Christian should pull out of such a futile and divisive undertaking."

Symbol of values

For many, the Lord's Prayer

is as much a symbol of traditional values as it is a prayer.

Muriel McLeod, chairman of the board of education in Sudbury, says "discipline, codes of ethics and standards seem to be threatened" by rulings against the Lord's Prayer."

The Sudbury school board had been planning to defend mandatory prayer before the Supreme Court of Canada. But when the Ontario government changed its regulations, other school boards backing Sudbury withdrew their support for the court challenge. Unable to fund a Supreme Court challenge on its own, the Sudbury board dropped the case.

The Lord's Prayer represented more than tradition, McLeod said in an interview.

"There is a certain discipline in starting the day with something like that. It seemed to set people up, as though they were saying 'let the rest of the day continue in this way.' Now our job is to assure people that just because [the Lord's Prayer] no longer has primacy, all the other things haven't gone as well."

Chipping at the foundations

Others see in the Lord's Prayer a reminder of the Christian values which they say have shaped Canadian society.

Alberta Court of Appeal Justice Roger Belzil, in a 1983 opinion related to Sunday closing laws, argued that European civilization in general has been "molded in and impressed with Christian values and traditions."

Nadeau says the bases for arguments against prayer in public schools — such as pluralism and tolerance — spring from fundamental Christian values.

The rights and liberties in the Charter can be traced back to Judeo-Christian concepts, and are found primarily in Western, European states with Judeo-Christian cultures.

"We are taking basic rights and freedoms and using them to undercut the source of those rights and freedoms," Nadeau said.

Privatized religion

The long-term result will be serious both for society and religion, Nadeau warned.

"We will find these religious values that have been so important in shaping and fashioning our culture and society being more and more contradicted."

Religion will become "privatized," and society

could eventually lose its moral roots, Nadeau warned.

Borovoy of the Civil Liberties Union argues that this need not happen if educators distinguish between "promoting knowledge" and "inspiring belief."

Borovoy has no objection to schools treating religion as an academic subject like any other, as long as they do not "indoctrinate religious conviction."

Some school systems already have courses in comparative religions to which no one has objected, Borovoy noted.

Invisible religion

But if the American experience is an indicator, efforts to remove religious activity from schools have also erased most traces of religion.

A recent study of 40 American social studies textbooks used in grades one through four, by Professor Paul Vitz of the New York University, found that while they introduced children to American society, family life, community activity and history, "none contained one word referring to any religious activity in contemporary American life," such as prayer or church attendance.

Study of 20 Grade 5 and 6 textbooks "gives the impression that religion has ceased to exist in America," Vitz said in the 1986 summary of his findings.

One explanation is that textbook publishers who want approval for their books from citizen-based advisory committees in major states avoid anything which could be controversial, and few things are as controversial as religion.

Building walls

Canadian courts have not, as yet, erected the "wall of separation" between church and state which enters into so many American legal decisions, Nadeau says.

Both the Canadian and American constitutions guarantee freedom of religion, but only the American constitution has a clause prohibiting any law "respecting an establishment of religion."

Originally referring to "established" churches which enjoyed state endorsement, the clause has been interpreted by American courts for the last 40 years as a prohibition against any religious involvement by public institutions.

Religious freedom in its strict sense is not threatened by the decisions on school prayer, but in a larger sense, "religious values" are being denied, Nadeau concludes.

Sheri Haan named executive director of Christian Schools International



Photo: Courtesy CSI

Sheri Dunham Haan is the new executive director of Christian Schools International (CSI). CSI is a Michigan-based organization of Reformed Christian schools across the U.S. and Canada. The 425 member schools enrol a total of 87,000 students.

GRAND RAPIDS, Mich. (CSI) — Sheri Dunham Haan has been named executive director of Christian Schools International (CSI), a Grand Rapids-based organization of Christian schools across the

United States and Canada. Meeting in special session on Feb. 17, 1989, the CSI board of directors selected Haan to lead the organization.

In announcing the appointment, James Hofman, President of the CSI board and superintendent of the Bradenton (Florida) Christian School, called the appointment an important step forward for the organization. Hofman said, "The search process leading to this important decision was exciting. It has helped us clarify our vision for Reformed Christian education in North America. With Sheri Haan's leadership we will continue our efforts to assist children and young people to see God clearly in all aspects of his world."

Haan has been associated with CSI 20 years. From 1969-1984 she served as a curriculum consultant, supervising textbook projects in Bible and language arts. In 1984 she was named director of operations, assuming responsibility for financial and personnel supervision. Since August 1988

she has also been carrying out the tasks of the executive director in an interim capacity.

Life-long love

Since childhood, Haan has been fascinated by and involved in the educational process. She reports, "As a preschooler I collected my older sister's tossed-away school papers to study and grade. At seven I wanted only one thing — a rolltop desk just like my teacher's. As soon as I reached the magic age of 12, which qualified me to be a Bible school helper, school aide, and tutor, mine was the first name on the list."

Her elementary and high school years were spent in Battle Creek and Kalamazoo, Michigan. She earned a bachelor's degree from Calvin College and a master's degree in reading from Michigan State University. Her teaching experience includes several years as a classroom teacher at Oakdale Christian School in Grand Rapids and Battle Creek Christian School. Prior to joining CSI she also was an

instructor in the education department at Calvin College.

A well-known author and speaker, Haan has written several books published by Baker Book House, including *Precious Moments, Stories from the Bible, Bible Stories in Rhyme and Rhythm, and A Child's Storybook and Bible People*. She has also written church school materials for the Christian Reformed Church's "Bible Way" church school program.

Calling Christian education a "precious gift and a powerful means of affecting children's lives," Haan comments on the Christian school's impact on children: "We want them to know with their heads and their hearts that God the Father is Creator and Sustainer of the world and that it is our task, responsibility and challenge to care for it. We want them to understand that God the Son came to redeem them and that he calls his community of believers to individual and corporate holy living as his disciples. We also want them to experience the power of the

Holy Spirit as they live and learn in joy."

70 years of service

Christian Schools International was begun in 1919 as the National Union of Christian Schools. It currently represents 425 member schools, with 4,700 full-time teachers and 87,000 students. The organization offers a wide range of services, including publication of textbooks, curriculum resources, and the *Christian Home & School* magazine, pension and insurance programs for Christian school employees, and services aimed at school boards and principals.

Sheri Haan is the fifth director of the organization. Her predecessors include Mark Fakkema, general secretary from 1920-47, John A. Van Bruggen, educational director from 1947-53, John Vander Ark, executive director from 1953-77, and Michael T. Ruiter, executive director from 1977-88.

Arctic Circle is home to Canadian Calvin student

Marian Van Til

GRAND RAPIDS, Mich. — When young people attend college or university away from home, how far away do they usually go: 100 km.? 500? 1,500 if they really want a change of scenery?

Chances are that however far most Canadian university students travel to go to school, they won't beat the trek Dan De Ridder has to make. De Ridder is from Inuvik, Northwest Territories, and attends Calvin College in Grand Rapids, Michigan.

The one way distance from Grand Rapids to Inuvik (via Edmonton) is 4,220 miles — i.e., 6,750 kilometres, give or

take a kilometre. A one-way plane ticket to Michigan costs about \$1,000, says De Ridder.

Inuvik is above the Arctic Circle, in the northwest recesses of the Northwest Territories, right up against the northern Alaska border. Yes, people really do live in this part of the world. But those who do must adjust to living with the "midnight sun," something De Ridder found hard to get used to when he joined his parents there after his last year of high school (1987-88) in Edmonton.

Baseball at 2 a.m.

Dan De Ridder Sr. works for the government as a property

manager for the housing ministry and was transferred from Edmonton to Inuvik in 1987. His wife, Berdina, and younger son and daughter, Robin and Maria, moved from Edmonton early in 1988. Dan Jr. joined them in mid-1988 while Inuvik was in the middle of a 1 1/2 month period when the sun never sets. (Later in the year, Inuvik would be experiencing continuous darkness, perhaps even more difficult to get used to.)

The first "night" De Ridder was there he says he went to bed at 9 p.m. and awoke two hours later to daylight, thinking he had overslept and was late for work (as a lifeguard). Since

then, he has experienced what it's like to play baseball at 2 in the morning without need of floodlights.

Though Inuvik can have wet snow as early as August, one thing about its weather he prefers to the weather in Michigan — Inuvik is less humid. When he arrived in Michigan to start the September 1988 academic year at Calvin, De Ridder noticed immediately that "it felt so much hotter and more humid."

Dan and his family attended Third Christian Reformed Church in Edmonton; thus he knew about Calvin College, which is owned and operated by the Christian

Reformed Church. However, Dan did consider attending the University of Edmonton. In the end, he decided that he would feel more comfortable at a Christian college with 4,000 students than at the U. of E.'s campus with 35,000.

De Ridder is a physical education major whose main sport is swimming. If he spends many months in Inuvik in the future, presumably most of his swimming will be done in indoor pools.

Story compiled from information provided by Calvin College and the Grand Rapids Press.

Calvin student returns wallet, impresses New Zealander

Marian Van Til

GRAND RAPIDS, Mich. — Calvin College senior Michael A. Noorman is an honest man. We'd expect that from a student at a Christian college. But New Zealand sports photographer Peter G. Bush apparently doesn't run into honesty very often, and he had never heard of Calvin College.

That changed a few months ago after Mike Noorman found Bush's wallet in the middle of London, England's busy Drury Lane and returned it to Bush, money and all. Noorman, a Christian Reformed minister's son from Cutterville, Michigan, was in England in January, enrolled in Prof. James Korf's London Theatre

Interim.

Peter Bush (known as "Bushie") works for the Wellington, New Zealand paper, *New Truth*. While at a performance of *Cats*, Bush noticed his wallet was missing. That was three days before he was scheduled to head home, so he figured he "faced the prospect of a pretty dry time."

"I was flattened," he told *New Truth* when he arrived home. He had inquired about the wallet at a London police station but was told "it happens all the time" and his chances of getting it back were "zilch."

Surprising message

But "then came the one-in-

a-million message," he says. Mike Noorman had picked up the wallet and traced Bushie through an old visiting card. Bush hadn't expected to retrieve the wallet, much less the cash it contained; but Noorman wouldn't keep the money, even though Bush had left word that he should.

Financially, as a young married student Noorman is just getting by, but when Bush called at the YMCA where Noorman had been staying, Noorman had left the wallet and a note which said, "Thanks for the offer, Mr. Bush. I could have used the money. But I couldn't."

Bush was more than a little surprised at Noorman's

actions. As a thank you he sent Noorman (now back at Calvin) several books about New Zealand.

New Truth published an account of the incident under the headline, "A Good Samaritan bails out Bushie!" Bush sent copies of the Feb. 13 story to Noorman and Prof. Korf.

New Truth concluded that, "well, Virginia, there may not be a Santa Claus, but there are some nice people still left in the world." And war veteran Bush said, "It sort of restores your faith in human nature."

Perhaps after his brief introduction to this Christian young man and the school he represents, Peter Bush will

realize that Mike Noorman's honesty is fueled by something and someone greater than Santa Claus or refined human nature.

Peter Bush

SPORTS PHOTOGRAPHY



A copy of "Bushie's" business card.



MEDIA

SCAN

Henry Knoop

Signposts of the Kingdom

This week we Christians celebrate Easter and boldly proclaim Christ's lordship over our world and everything in it. Sounds pretty good. It sounded pretty good last year too when we celebrated Easter. And the year before. Sometimes I wonder, though, if Easter has made any difference in our lives.

It's not difficult to get discouraged. Just look at how we live. Our young people seem

to be caught up in a world of rock music and videos. Their elders battle materialism and hedonism, compliments of effective advertising campaigns, in an effort to cope with an increasingly stressful society. And in the process, traditional values and morals have been eroded to the point of non-existence.

What has happened to the biblical call for Christians to be a salt in the earth, an influence

in the public arena? Where is the evidence of our work, the visible proclamation of Christ's rule?

A generation ago we "Reformational" Christians said often: "Christ is King." We talked a lot about setting up "signposts of the Kingdom." We dreamed of reforming societal structures. Our vision encompassed (among other things) politics and labour, education, family life, and media: journal-

ism, music, television, movies, and radio. We wanted to be an influential voice in our society.

We started a Christian labour association, a Christian political organization, Christian schools, colleges, and a post-graduate institution, and Christian health and psychological care. Our Christian colleges began including media studies in their curricula. We wrote boldly in Christian magazines. We ventured out into Christian music and song, dabbled in radio, television, and movie-making.

What happened to the sign posts?

Now here we are, 25 years later. Where is our distinctively-Christian voice in society? Is it suffering the

effects of erosion as well? Yes, we still have many of these "signposts of the Kingdom" around, some perhaps a bit more "beat up" than others. We still have a bona fide Christian alternative to offer in education, politics, labour, and some other areas. But what have we accomplished? Haven't all our efforts resulted in little more than that of a voice crying in the wilderness?

It's easy to get discouraged.

It's easy to get discouraged when we look at our works and realize their seeming insignificance in the societal scope of things.

Yet Easter 1989 is far from an occasion for us to dwell on our shortcomings and inadequacies. Our Lord, who to all of his society certainly looked to be an inadequate Saviour and colossal failure, rose victorious from the tomb on Easter morning. The empty grave is probably the biggest "signpost of the Kingdom" society has ever been given. As such it has become both our comfort and our inspiration.

The empty grave is a comfort in that it reassures us that it is not the work of our hands that is going to save us. Christ died for us, once and for all. We have only to accept this assurance of salvation in our lives, and work to share that good news. And what a comfort that is when we get discouraged at the results of our feeble efforts.

But the empty grave is also our inspiration. When we serve a risen Saviour, one who has suffered all the pain and discouragement we have — even unto death, and when he tells us to get busy for him because the end result of our work has already been determined — we get encouraged! The victory is ours already.

This renewing spirit in us allows us to see not our failures, but our challenges in the forthcoming year. Yes, we have some signposts of the Kingdom around in our society today. Some of them need a boost — let's give it to them. But we need others. Where is that Christian radio and television station we talked about before? What's happening to all our Christian college graduates who have talent in film and video? And what about our Christian musicians? We've got work to do! After all, the gospel message did not end with Easter. Our risen Lord, who now intercedes for us in heaven, has commanded us, with the help of the Holy Spirit, to go out into the world....

Henry Knoop teaches English and media studies at Durham Christian High School, Bowmanville, Ont.

NOW AVAILABLE... WOMEN'S GUIDE TO PROGRAMS AND SERVICES FROM THE GOVERNMENT OF CANADA

The Government of Canada is committed to helping women achieve full equality and provides many programs and services to help them reach this goal.

A new Directory providing information about those Government Programs and Services for Women is now available through the Status of Women Canada.

The directory includes such programs as employment training and retraining, educational assistance and research grants, social services, child care, health promotion, human rights and family violence protection and cultural programs as well as help for community-based organizations. Special attention is given to the needs of native women and women in the many multicultural communities across Canada.

This directory is available to you free of charge. To obtain a copy, complete the coupon below.

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Minister Responsible for the
Status of Women
151 Sparks Street
RM. 1005
Ottawa, Ontario K1A 1C3

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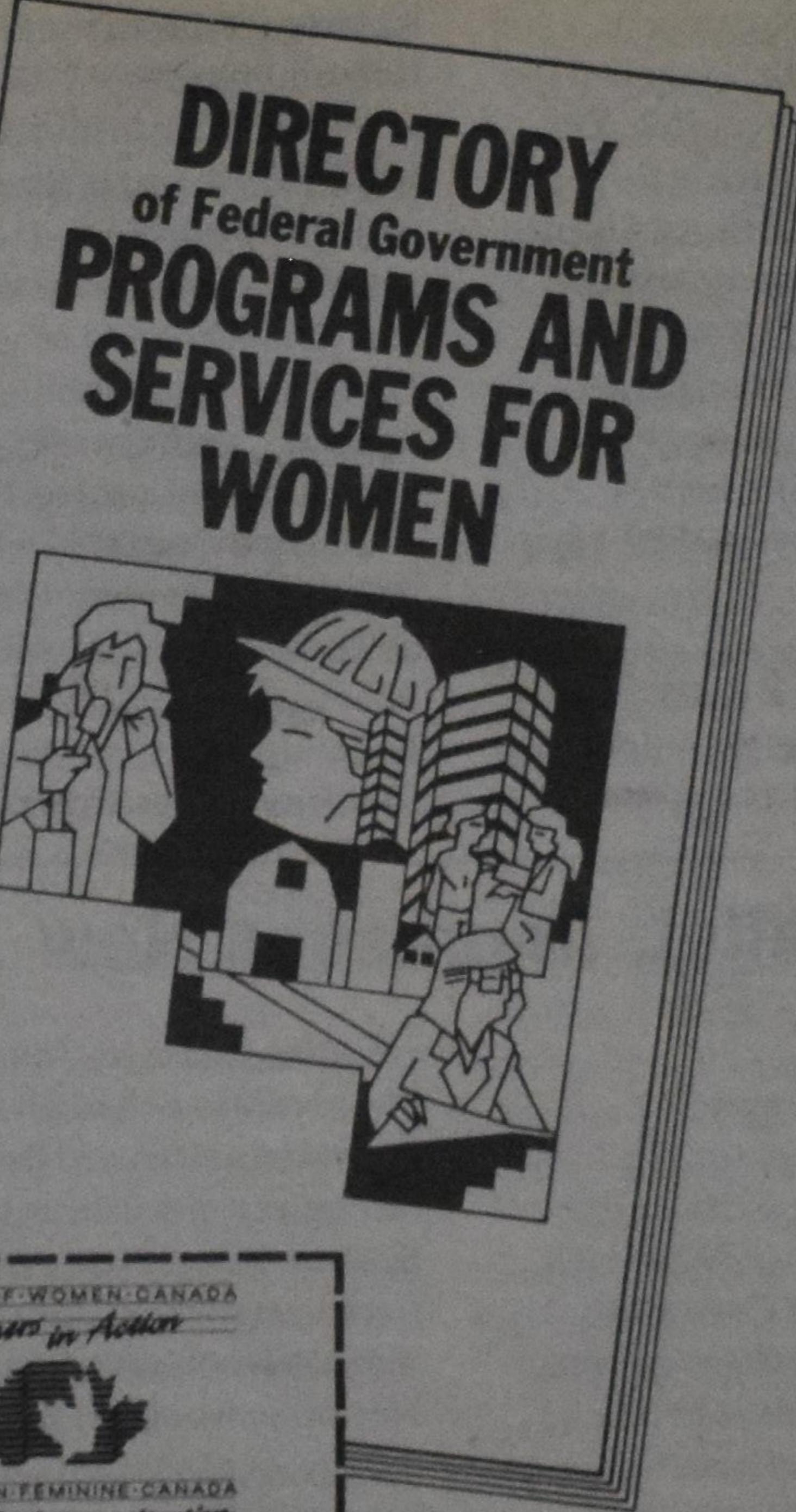
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Classified Rates	Anniversaries	Obituaries	Obituaries	Obituaries
<p>Births \$25.00 Marriages & Engagements \$30.00 Anniversaries \$35.00 2-column anniversaries \$60.00 Obituaries \$35.00 Notes of thanks \$25.00 Birthdays \$25.00 All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$35.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$10.00 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Phone: (416) 682-8311 FAX: (416) 682-8313</p> <p>Births</p> <p>TALSMAN With praise to God, the Creator of all new life, we joyfully announce the birth of SCOTT ANTHONY on Mar. 7, 1989. He is a precious brother for Nathan. Entrusted to the care of thankful parents: Ken and Shirley Talsma. Sharing in our joy are grandparents George and Ida Janssen of Tillsonburg and Jerry and Grace Talsma of Harley. Home address: R.R.#3, Tillsonburg, ON N4G 4G8.</p> <p>COUTURE Praise God for new life. Guy and Betty are happy to announce the safe arrival of ROBERT MARC, born Feb. 23, 1989, weighing 7 lbs. He is a new brother for Rosanna. Twenty-first grandchild for Mrs. P. VanHuizen and the late Eize VanHuizen of Trenton, Ont. Eighth grandchild for Mr. and Mrs. Robert Couture of Ottawa, Ont. Home address: 10 Mercer St., Dundas, ON L9H 2N6.</p> <p>Anniversaries</p> <p>1964 March 12 1989 "If your presence does not go with us, do not send us up from here." (Ex. 33:15) With thanks to our God, we announce the 25th anniversary of our parents</p> <p>SYD and JOANNE DEBOER (nee VandenBroek) We pray that the Lord will continue to bless them in the years to come. With love and best wishes in the future, your children: Mike & Tammy (fiancee), Carol Ann & Dirk Zwart, Marlene & Geoff (boyfriend). Home address: R.R.#1, Lynden, ON L0R 1T0.</p>	<p>KOLLUM London 1934 April 5 1989 With joy and thankfulness to God we as children, grandchildren and great-grandchildren hope to celebrate the 55th wedding anniversary of</p> <p>SIEDS and MARTHA VANDERTUIN (nee Westerhof) We wish them many more years of happiness together. Home address: #319-160 Cherryhill St., London, ON N6H 4M4.</p> <p>HOOGKERK Woodstock Gr. Ont. 1949 March 31 1989 With thankfulness to the Lord, we announce the 40th wedding anniversary of our parents</p> <p>FEDDE (Fred) and MARTJE VISSER (nee Hoiting) "The Lord is our help and shield." (Ps. 33:20b) May the Lord continue to bless and guide you in the years to come. With love, your children and grandchildren: Albert & Terri Visser Aaron, Kristine Coby & Gaele Visser Paul, Brian, Michael Wilma & Bert Hartman Shawn, April, Ian, Kyle Sid & Toby Visser Lisa, Angela, Jessica Wendy & Clarence Markus Darryl, Gary, Michelle Betty Ann & Rob Scharringa Marsha, William, Brenda, Julie Andrea & Rick Scharringa Matthew David Visser Angel Visser Danny Visser Home address: 474 Norwich Ave., Woodstock, ON N4S 3W5.</p> <p>Obituaries</p> <p>On the 6th of March, 1989, EDJERAGE BOKMA was suddenly called to his eternal home in his 86th year, at Shalom Manor, Grimsby, Ont. Predeceased by his beloved wife Sjoukje Bokma (nee Ottema). Much loved heir and pake of: Joke & Sipke de Schiffert (nee Bokma) — Strathroy, Ont. Ben & Kelly de Schiffert — Bradley, Jeffrey, Sarah Simone Van Lingen — Jo-Lyn Jerome de Schiffert & Natalie Van Eyck — Janice de Schiffert — Pat & Bill Kinkel (nee Bokma) — Simcoe, Ont. Charmaine & T.J. Fonville — Aaron, Tricia Nicolaas Kinkel — John J. & Alice Bokma (nee Assies) — Port Dover, Ont. Shari & John VanGroningen — Britt — Sylvia Bokma — Sonya Bokma "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day — and not only to me, but also to all who have longed for his appearing." (2 Tim. 4:7, 8)</p> <p>Op 7 maart 1989 nam de Heere tot zich</p> <p>HENDRIKA HOFTYZER in haar 85ste jaar. Zy was ons aller vriendin en medelid. "De Jeugd van Vroeger," Trenton, Ont.</p>	<p>"Cast all your anxiety on him because he cares for you." (1 Peter 5:7) On Friday, Mar. 3, 1989, the Lord called home his child</p> <p>THOMAS PASMA at the age of 79 years. Dearly beloved husband of Alice Pasma (nee Struiksm) whom he married on July 11, 1940. Dear father and grandfather of: John & Lena Pasma — Tillsonburg Tim, Kevin, Mike Richard & Tena Poortinga — Thunder Bay Dorothy, Anita, Wendy, Sharon Nick & Betty Bergsma — Wellesley Mark, James, Jonathan, Daniel Jack & Aurelia Pasma — Springfield Jennifer, Chad, Chandra, Kelly, Bethany, Karianne Hugo & Sally Marcus — Trenton Scott, Paul, Jared, Shannon Predeceased by an infant son in 1941. Funeral service was held on Monday, Mar. 6, 1989, at Tillsonburg Chr. Ref. Church. Rev. Peter DeHaan of Woodstock officiated. Correspondence address: R.R.#1, Springfield, ON N0L 2J0. "I am the resurrection and the life, he who believes in me will live, even though he dies; and whoever lives and believes in me will never die." (John 11:25, 26)</p> <p>"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35, 39) On Mar. 3, 1989, the Lord called to his eternal home our dearly beloved wife, mother, grandmother and great-grandmother</p> <p>JANKESIKMA (nee Scheffer) at the age of 88 years. Dearly beloved wife of Gerk (George) Sikma of Kingston, Ont. Beloved mother of: Herman & Mien Wolvekamp — Kingston, Ont. Frans & Greet Vanderhout — Oisterwyk, the Neth. Jaap & Jannie Sikma — Workum, the Neth. Joe & Anita Sikma — Bradford, Ont. John & Riek Vanmazyk — Newmarket, Ont. Albert & Tina Sikma — Cobourg, Ont. Siebe and Jopie De Jong — Newmarket, Ont. Dear grand- and great-grandmother of 29 grandchildren and 37 great-grandchildren. The funeral service was held on Tuesday, Mar. 7, 1989, at the First Chr. Ref. Church of Kingston, Ont., Rev. Carl D. Tuyl officiated. Correspondence address: 1147B Montreal St., Kingston, ON K7K 3K6.</p> <p>On Mar. 4, 1989, the Lord suddenly took home, at the age of 60 years, our dear son-and brother-in-law</p> <p>BOB VANDERVEEN beloved husband of Sita van der Veen (nee Sijtsma). Lovingly remembered by: J. Sijtsma — Leeuwarden, the Neth. J. van Dijken (nee Sijtsma) — Chatham, Ont. S. van der Blij (nee Sijtsma) & R. van der Blij — Zuid Scharwoude, the Neth. G. Hoekstra (nee Sijtsma) & J. Hoekstra — Heelsum, the Neth. M. Sijtsma — Nijverdal, the Neth. Correspondence address: 99 Christopher Dr., Waterloo, ON N2J 4J6.</p>	<p>Ps. 103:1-5 On Mar. 8, 1989, the Lord took unto himself our dearly beloved mother, grandmother and great-grandmother</p> <p>BERENDINA (Dien) DE VRIES (nee Meijering) at the age of 88 years. Predeceased by her husband Arie in January 1988. Survived by her children: Dennis & Klaske De Vries — Brantford Dick & Jackie De Vries — Abbotsford Hetty & John Boot — Toronto Evelyn De Vries — Hamilton George & Alice De Vries — Edmonton Harry & Sisca De Vries — Beamsville Diane & Stef Woudenberg — Waterdown and 25 grandchildren and 16 great-grandchildren. Funeral service was held Friday, Mar. 10, 1989, at the Canadian Reformed Church, Burlington, Ont., with Rev. G. Wieske officiating. Correspondence address: D. De Vries, R.R.#8, Brantford, ON N3T 5M1.</p> <p>On Tuesday, Feb. 28, 1989, the Lord took home his child</p> <p>MAAIKE FISCHER (nee Ten Cate) at the age of 79 years. Beloved mother of: Martin & Corrie Fischer — Maple Ridge, B.C. John & Janet Fischer — Wyoming, Mich. Ed & Janet Hoekstra — Chatham, Ont. Len & Ann Joosse — Kitchener, Ont. Sadly missed by 10 grandchildren and six great-grandchildren. Predeceased by her beloved husband Alfred in 1971. The memorial service was held Mar. 2, 1989, in Heritage Hall, Holland Christian Homes, Brampton, Ont., with Rev. P. Van Egmond officiating. Matthew 18:1-5 Correspondence address: Mrs. Ed Hoekstra, 59 Prince Arthur Ave., Chatham, ON N7M 1X5.</p> <p>Psalm 23 On Mar. 6, 1989, the Lord called to his eternal home our beloved brother and brother-in-law</p> <p>S.W. GROOT His earthly journey lasted 77 years. Now his faith is sight and his joy unspeakable and although he will be missed, we also rejoice in that same hope of seeing him, who loved us so much face to face, and tell the story saved by grace. Frans & Gre Hofland (nee Groot) — Mississauga Gerrit & Patricia Sluys (nee Groot) — Chatham John & Elsie Visser (nee Groot) — Chatham Mien Heemsbergen (nee Groot) — the Neth. P.J. & Willy Groot (nee Boerefyn) — the Neth. Alie Groot (nee Koolman) — the Neth.</p> <p>Accommodations</p> <p>Two English families seek accommodation in Toronto for one year, while studying at the Institute for Christian Studies, from September 1989. Rent or house swap considered (Bristol, England). Contact Nic Ansell (416) 537-4929.</p> <p>Roommates: Female roommates needed to share a townhouse in Meadowvale, (Toronto area). Ask for Pam or Janet. Tel. (416) 826-7346.</p>	<p>On Mar. 4, 1989, the Lord in his infinite wisdom very suddenly called home our beloved husband, father and grandfather</p> <p>ROBERT VANDERVEEN at the age of 60. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1) Sita Vanderveen (nee Sijtsma) — Waterloo, Ont. Annette & Wolfgang Dandyk — Waterloo, Ont. George Vanderveen — Calgary, Alta. Mary & Eric Schmidt — Waterloo, Ont. John Vanderveen — Waterloo, Ont. Michael Vanderveen — Waterloo, Ont. Grandchildren: Andrea and Christopher Schmidt. Correspondence address: 99 Christopher Dr., Waterloo, ON N2J 4J6.</p> <p>Psalm 42 On Feb. 20, 1989, at her residence "Holland Christian Homes," Brampton, Ont., the Lord called home</p> <p>AALTJE (Alice) Veenstra (nee Hooyenga) at the age of 78 years. Predeceased by her husband Anne Veenstra in 1981. Dear mother of: Winnie & Emery LeBlanc — Cape Pele, N.B. Anna & Allen Hoekstra — Chatham, Ont. Jean & Peter Van Veen — Morrisburg, Ont. Janke & Tjalling de Wal — Cobden, Ont. Mattie & Fred Zandbergen — Brinston, Ont.</p> <p>Employment Wanted</p> <p>1988 Calvin College graduate, BA, married, earnestly seeking entry level position or any position related thereto, in Personnel. Willing to relocate. For further information please contact Ken VanHelden, #307 - 45 Trillium Village, Chatham, ON N7L 4A2 or phone (519) 351-8117 collect.</p> <p>Personals</p> <p>Single man, early 40s, young looking, 5'7" tall, wishes to meet a Christian lady who is between the age of 25-45 years and lives in Ontario. Reply with photo, if possible, including phone number to File #2516, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p> <p>Help wanted</p> <p>Herdsperson wanted for dairy farm in Niagara Peninsula. Accommodation provided. Twincrest Holsteins, R.R.#1, Calstor Centre, ON L0R 1E0. Phone: (416) 957-7476.</p> <p>MUTUAL SUPPORT SYSTEMS invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p>

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
AYLMER, Ont.: Immanuel Christian School invites applications for possible openings in all grade levels. Preference will be given to applicants who possess the ability to teach in one or more of the following specialty areas: French, phys. ed. (intermediate) and special education. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Christian School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home).	COTTAM, Ont.: The Emmanuel Christian Academy of Cottam may have possible openings in the junior and intermediate classes. There may also be an opening for a half-time special education teacher. Please send your inquiries or letter of application to: Jeremy Van Duyvendyk, Principal, Box 220, Cottam, ON N0R 1B0. Phone (519) 839-4874.	MEDICINE HAT, Alta.: Medicine Hat Christian School, a dynamic and growing interdenominational school in sunny southern Alberta invites applications for a position in junior high (Grades 7-9), commencing Sept. 1989. Preference will be given to candidates whose specialties are: social studies, language arts and physical education. We also have an opening in ECS (Kindergarten) for four days per week. In addition we need a Grade 1/2 teacher (combined class). Interested applicants please forward resume and/or direct inquiries to: Wm. Slofstra, Principal, 68 Rice Dr. S.E., Medicine Hat, AB T1B 3X2 or phone (403) 526-7192 (home) or (403) 526-3246 (school).	ORANGEVILLE, Ont.: Orangeville Christian School is accepting applications from qualified teachers for openings in Kindergarten, Grade 1/2 and Grade 5/6 or 7/8. Specialties in French and/or music are desirable. We are a growing interdenominational school located in the scenic Caledon hills region, within easy reach of Toronto. Phone or write: Arend Bakker, Principal, Orangeville Christian School, P.O. Box 176, Orangeville, ON L9W 2Z6. Ph. (519) 941-3381.	TERRACE: Centennial Chr. School, located in Terrace, B.C., is inviting applications for openings in K-8 for the 1989-90 school year. Centennial Chr. School, operating since 1967, with a present enrolment of 92 students, moving into new school facilities and adding a possible Grade 8 class, will make the 89-90 school year exciting and challenging. The school, located in the beautiful Skeena Valley, offers many dynamic opportunities for teachers. For further information please contact: Frank Voogd, Principal, 3602 Sparks St., Terrace, BC V8G 2V6. Tel. (604) 635-6173.
BELLEVILLE, Ont.: Belleville District Christian School is in need of a primary teacher, a possible junior teacher and a possible intermediate teacher for the 1989/90 school year. Interested parties are requested to forward letters of application and resumes to: Belleville District Christian School, R.R.#5, Belleville, ON K8N 4Z5. (M. VanDyk, Principal (613) 962-7849).	DRAYTON, Ont.: Calvin Christian School has an opening for Grade 1 for the 1989/90 school year. Due to maternity leave, we also need a Grade 3 teacher from Sept. 1 — Dec. 31, 1989. (There is a possibility of this becoming a full-time position.) We also have a possible opening for a Grade 7/8 teacher. This position may possibly be combined with the Vice-Principalship in the school. The ability to teach French in all positions is a requirement. Please send requests for application forms to: Mr. A.J. Vanderstoel, Principal, Calvin Christian School, Box 141, Drayton, ON N0G 1P0. Phone (519) 638-2935 (school).	METCALFE, Ont.: Metcalfe Community Christian School invites applications for a primary teacher preferably with ability in French. Please contact Mrs. B. Ripmeester, Principal, Community Christian School, Box 540, Metcalfe, ON K0A 2P0. Phone (613) 821-3669.	PRINCE GEORGE: Cedars Christian School situated in the centre of B.C. in the industrial city of Prince George (CSI #11) is seeking applications, one possibly for Grade 1, the other is a tentative Grade 3/4 assignment. Inquiries may be sent to: Cedars Chr. School c/o Principal, 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.	TRENTON, Ont.: Trenton Christian School invites applications for September 1989. We anticipate a half-time opening for either Grade 1 or resource and possible openings in the junior and intermediate levels. Please send all letters of inquiry or application to: Hugo Marcus, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, ON K8V 5N3. Phone (613) 392-3600.
BELLEVILLE, Ont.: Quinte Christian High School has possible openings in science, computer studies, or the social sciences, and choral and instrumental music. Submit applications to the principal, 289 Pinnacle St., Belleville, ON K8N 3B3. Phone: (613) 968-7870.	DUNNIVILLE, Ont.: Dunnville Christian School will need a Grade 4/5 teacher by September. Strengths in French and music will be an asset. Dunnville lies at the Grand River on Hwy. 3 and is within a short drive from Redeemer College, Hamilton and St. Catharines. Send your applications to Mr. William R. Rang c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1. Phone (416) 774-5142.	NANAIMO, B.C.: Nanaimo Christian School on beautiful Vancouver Island is in need of a full-time intermediate music teacher. Contact Ben Hendricks, Principal, 198 Holland Rd., Nanaimo, BC V9R 5K3. Telephone (604) 754-4512.	RED DEER, Alta.: The Red Deer Christian School has possible openings for the 1989/90 school year in the following areas: Full-time Kindergarten and Grade 2 and part-time French (50 per cent). Interested individuals should direct inquiries and applications to the school at 14 McVicar St., Red Deer, AB T4N 0M2, c/o Mr. R. Duggan.	WILLIAMSBURG, Ont.: Timothy Christian School of Williamsburg, in beautiful eastern Ontario, and fairly close to Ottawa, is in need of possibly two teachers: one for Grade 1 (22 pupils), and one for Grade 2 plus half-three (20 pupils). This attractive seven-room school has at present: 132 students from K-8, a central library, a gym, large playgrounds and a very supportive Christian community. Teachers who would like to become part of our dedicated team of 10 teachers are asked to send their applications to the principal of TCS, Williamsburg, ON K0C 2H0. Phone (613) 535-2687 (school) or 535-2152 (home). We are willing to interview applicants at the Interview Day in Bowmanville on Apr. 1, 1989.
BOWMANVILLE, Ont.: Durham Christian High School in Bowmanville is soliciting applications for two teaching positions for the 1989/90 school year. The one position is in English and the other is a girls physical education/mathematics combination. Please send applications, resumes, and references to: Durham Christian High School, R.R.#1, Bowmanville, ON L1C 3K2. Attention: Mr. Ren Siebenga.	FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for the following positions: a full-time Grade 1 and 2 combination classroom teacher, a possible full-time position in Grades 3 and 4, and a possible half-time special education teacher. Please contact Mr. de Jager, Principal, for application forms. John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460.	NEERLANDIA, Alta.: Neerlandia School, a public Christian School, requires an elementary/lower secondary teacher for the 1989/90 school year. Must have expertise in art (fine arts) and language arts or social studies. Specialties in phys. ed. and French are desirable. Primary duties will be in the elementary grades. Send applications and inquiries to John Piers, Principal, Neerlandia School, Box 10, Neerlandia, AB T0G 1R0. Phone school (403) 674-5581, home (403) 674-4308.	SARNIA, Ont.: Sarnia Christian School invites applications from qualified teachers for the primary and junior level. Abilities in the areas of science and music/band would be an asset. Please send your application including resume and professional and personal references to Mr. Pete Weening, Principal, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone (519) 344-4562 — school, (519) 542-5518 — home.	SEBRINGVILLE: Stratford District Christian School. Our school is expanding! We have need of a Grade 3/4 teacher, beginning September 1989. At present 17 students will be in this combination class. Come to Festival City to begin or continue your teaching career. Please include all relevant material with your letter of application and send it to: Peter C. Van Manen, Principal, Stratford District Christian School, 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0.
BRAMPTON, Ont.: John Knox Christian School is inviting applications for openings at all levels for the 1989/90 school year. Please send resume to: Ike Witteveen, Principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.	GUELPH, Ont.: John Calvin Christian School, situated in a beautiful university setting, invites applications for an opening in the Grade 1 class (17 students). Send inquiries and applications to Jake Vriend, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or (519) 836-6507 (home).	NEWMARKET, Ont.: Holland Marsh District Christian School. In our caring, supportive community just north of Toronto, we need teachers for Grades 2 and 8 and possibly for other levels. Please consider these openings prayerfully for 1989/90 and address any inquiries and applications to: Corrie Bootsma, Vice-Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Tel. (416) 775-3701.	ST. THOMAS, Ont.: Ebenezer Christian School has a possible opening for a Grade 2 & 3 combination beginning September 1989. An interest and ability to teach French would be an asset. Interested applicants please send a resume or letters of inquiry to Mr. Tony De Koter, Principal, Ebenezer Christian School, 77 Fairview Ave., St. Thomas, ON N5R 4X7.	LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lures, campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book you '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308
BROCKVILLE, Ont.: John Knox Christian School invites applications for a teaching principal. Situated in the beautiful Thousand Islands. This transdenominational school offers a unique opportunity to an individual prepared to meet a new challenge. Send resume and/or direct inquiries to: Rod Freeman, Principal, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone (613) 342-1101 (school) or (613) 924-9614 (home).	LISTOWEL, Ont.: Listowel Christian School will be in need of part-time teachers in the intermediate level and special education, for the 1989/90 school year. Please send resumes to: Arnold Deelstra, Principal, Listowel Christian School, Box 151, Listowel, ON N4W 3H2. Phone 291-3086.	NORTH YORK, Ont.: Willowdale Christian School has a definite opening at the junior intermediate level beginning September 1989. Interested applicants please write or call: Rick Nonnikes, Principal, Willowdale Christian School, 60 Hilda Ave., North York, ON M2M 1V5. Phone (416) 222-1711.	TORONTO, Ont.: Toronto Central Christian School invites applications for possible positions in the primary and intermediate grades, commencing September 1989. Strengths in music and/or French would be an asset. Orillia Christian School is an interdenominational school with 143 students and eight teachers. Please forward resume and/or inquiries to: Mr. George Kamphuis, Principal, Orillia Christian School, Box 862, Orillia, ON L3V 1G6. Tel.: (705) 326-0532.	For Rent Want to rent a car while in Holland?  Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired. jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324
BURLINGTON: Trinity Christian School Burlington, Ont. has possible openings for teachers in the Junior and Intermediate divisions. Please send resume to: Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7.	LONDON, Ont.: London District Christian Secondary School invites applications for possible openings in the science/math and English areas for the 1989/90 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, London District Christian Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone (519) 455-4360.	PONOKA, Alta.: Ponoka Christian School is in need of two elementary teachers for multi-grades in the fall of 1989. Submit resume and statement of your philosophy re private Christian schools to Ponoka Christian School, Box 667, Ponoka, AB D0C 2H0. Phone (403) 783-6563.	WOODSTOCK, Ont.: John Knox Christian School. We have possible openings in the primary and intermediate divisions. Please direct your inquiries and resume to: R. VanderPloeg, Principal, John Knox Christian School, 800 Julian Drive, P.O. Box 243, Woodstock, ON N4S 7W8. Phone school (519) 539-1492 or home (519) 539-2117.	
CALGARY, Alta.: Calgary Christian Schools invites applications for the following positions effective Sept. 1989. Elementary assistant principal (with 0.4 FTE teaching responsibilities); Grade 1-2 (full-time); ECS (part-time). Interested applicants are invited to send a resume and letters of reference to: Mr. John Macphail, Principal, Calgary Chr. School, 2839-49th St. S.W., Calgary, AB T3E 3X9.	LUCKNOW, Ont.: Lucknow District Christian School requires a teacher for the Grade 1/2 classroom or for the Grade 3/4/5 classroom. Send application and resume to: Principal, Etty Broer, Lucknow District Christian School, Box 550, Lucknow, ON N0G 2H0. Phone (403) 783-6563.			

Classified/News

Teachers

Teachers

Teachers

Teachers

News



**Association
for
Christian Education
of
St. Catharines**



Providing Christian education for 260 Christian families in the Niagara Peninsula, the Association for Christian Education invites applications from teachers for the following openings for September, 1989.

Elementary campus on Scott Street grades K-8 requires:

* Primary/Kindergarten teacher (half-time)

* Primary and Junior teachers

Secondary campus on O'Malley Drive grades 9-12 requires:

* Science teacher (chemistry, biology)

Send applications or inquiries to:

Henry Kater, Principal
Beacon Chr. High School
2 O'Malley Dr.
St. Catharines, ON
L2N 6N7 (416) 937-7411

Jim Vreugdenhil, Principal
Calvin Mem. Chr. School
300 Scott St.
St. Catharines, ON
L2N 1J3 (416) 937-6302

Duncan Christian Elementary School

has a vacancy for Grade 3 and possible vacancies in Grades 4 and 5.

We are an interdenominational school with an elementary enrolment of 160, situated on beautiful Vancouver Island.

Please address inquiries to:

Mrs. J.M. Spyksma at

Duncan Christian School

Box 844, Duncan, BC V9L 3Y2

Phone school (604) 746-5341, home (604) 743-5874

**Is that Mennonite
sausage?**

Sunday dinner was the subject of a recent column in the *Brampton Times* (January 25). Franco Prevello, owner of a Toronto restaurant, commented on the significance of Sunday dinner during his childhood in northern Italy. Today he has his own way of celebrating:

"A real must for Sundays is Mennonite sauerkraut and those big fat sausages the Mennonites make so well."

His comment brings to mind a conversation overheard at the Farmers' market: "Is that Mennonite sausage?" asked the customer. Reply from the farmer: "I don't know; I never took my pig to church."

Mennonite Reporter, March 6, 1989.

Brantford Christian School

invites applications for full-time teachers for the school year 1989/90 as follows:

— Kindergarten (3 days a week)

— Primary grades

— Upper elementary (possible opening)

Ability to teach French would be considered an asset. Brantford is a community with affordable housing and is only a 15-20 min. drive to Redeemer College or Hamilton.

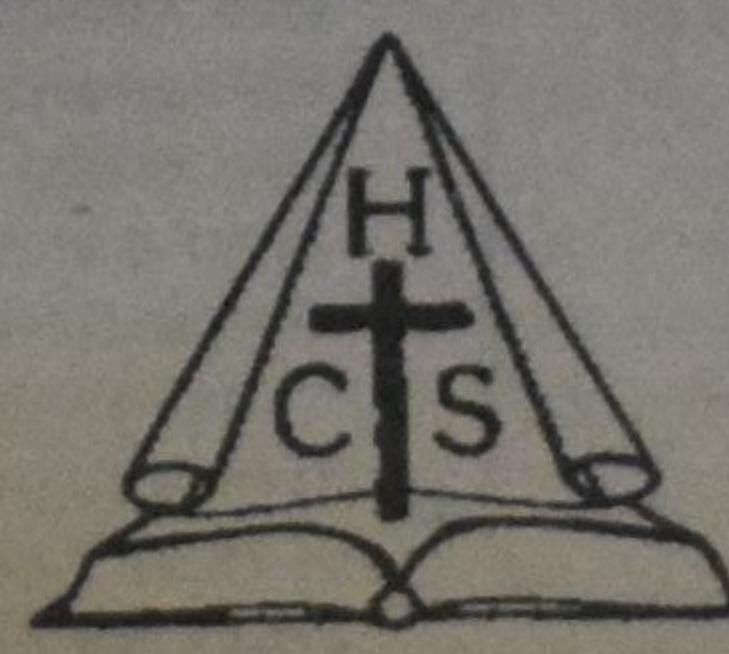
Please forward resume to:

Mr. C. VanderVeen, Principal

Brantford Christian School

7 Calvin St., Brantford, ON N3S 3E4

Phone: (519) 752-0433 (school) or (519) 752-4100 (home)



Heritage Christian School

is in need of a teaching

PRINCIPAL

for the 1989/90 school term. Prospective applicants should have both teaching and administrative experience in Christian education.

The school is an attractive new facility and has been in operation for the past 11 years, providing Christ-centred education to students in Kindergarten through Grade 8. If you feel qualified to accept this leadership challenge, please direct your letter of application to:

Mr. Bill Buwalda, Board Chairman
Heritage Christian School Society
159 Colborne Street West, Lindsay, ON K9V 5Z8
Telephone (705) 324-8363

**For
Church
News
see
page 20**

**ADDRESS
CHANGE**

Please use this
form and allow
four weeks for
processing
request.

Attach your
present label
here.

Please indicate
when new
address takes
effect.

Effective: _____

Name: _____

New Address: _____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

WELLANDPORT CALVINISTIC CHRISTIAN SCHOOL SOCIETY

operating

Smithville Christian School

&

Wellandport Christian School

(combined enrolment of 370)

Invites applications for the following possible openings:

Smithville Christian School (125 students)

- * part-time French 25%
- * principal's relief 30%
- (above 2 can be combined)
- * primary teacher
- (ability to teach French an asset)

Forward letters of application to:

Mr. B. VanHoffen, principal
Smithville Christian School
Townline Road
Smithville, Ontario L0R 2A0
phone (416) 957-7796

Wellandport Christian School (245 students)

- * Grade 3 position
- (those with expertise in French, Art, Phys. Ed. or Music are encouraged to apply)

Forward letters of application to:

Mr. Wm. J. Thies, principal
Wellandport Christian School
Wellandport, Ontario L0R 2J0
phone (416) 386-6272

Classified/News

Teachers

Teachers

Stouffville Christian School

requires teachers for the primary, junior and intermediate divisions for the 1989/90 school year.

Please send resume to:

Mr. Wallace Robinson, Principal
Stouffville Christian School
R.R.#3, Claremont, ON L0H 1E0
Phone (416) 640-3297

Help wanted

Help wanted

Dordt College

invites applications for a tenure track position in **physical education**

Applicants must have at least a master's degree in physical education with an emphasis in exercise science and other health-related areas. Other assignments include coaching women's volleyball and women's softball.

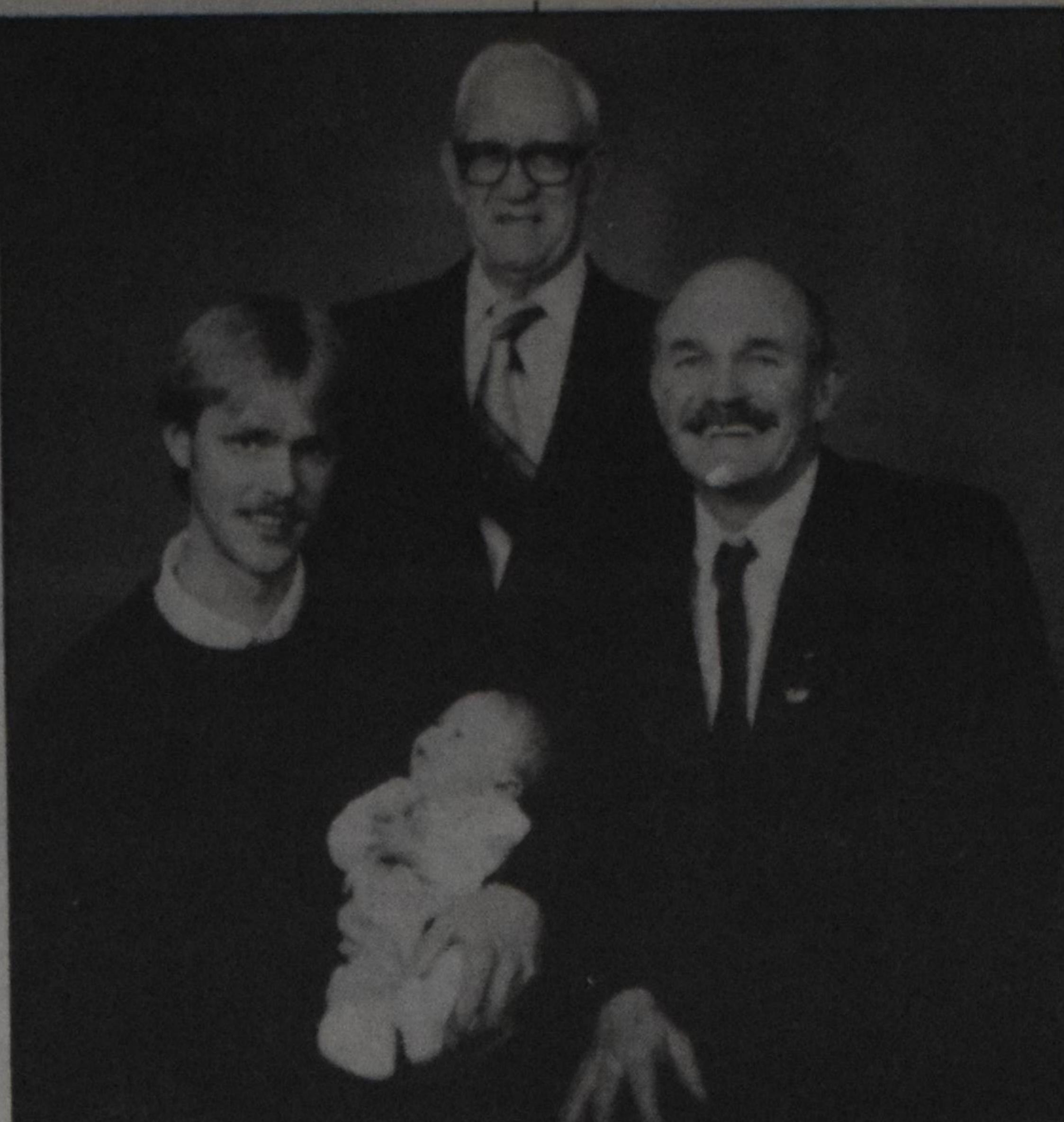
Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:



Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, IA 51250

Dordt College is an EO/AA employer

FOUR GENERATIONS



"It is the thrill of a lifetime," said great-grandpa Pool, when he held the tiny John William Pool in his arms for the first time. What made the event even more special for John Pool Sr. was the fact that he never did have a chance to see his own father, who died at 31 years of age, six months prior to his birth.

The present John Pool generation dates back to Sept. 27, 1912, when the eldest John was born to John and Sietske Pool (nee Feenstra) in Drachten, Friesland, the Netherlands; John Jr. to John and Geertje Pool (nee Stolte) on Oct. 16, 1938, in Lutten, the Netherlands; John Dwayne was born to John and Gertie Pool (nee Op Den Dries), March 15, 1967, in Windsor, Ontario; and John William to John and June Pool (nee Kampman) on Dec. 13, 1988, in Abbotsford, British Columbia.

The three older John Pools are carpenters by trade. Each of them lent a helping hand to build CR churches in Alberta, Ontario and British Columbia. "We do hope that John William will keep the tradition alive," smiled John Jr.

"We feel so blessed to experience this special occasion with three John Pools alongside of us. What's even more precious to me is the fact that all of them, together with their families, attend church services each week. That means so very much to me," said a thankful great-grandpa Pool.

For Rent

For Rent

SPACE AVAILABLE FOR LEASE TO CHRISTIAN ORGANIZATIONS

With the purchase of the Hamilton District Christian High School building this year, the Immanuel Christian Reformed Church is considering leasing space to non-profit Christian organizations. The location is very accessible in the Central Mountain area, close to downtown Hamilton. Interested parties may contact:

Mr. Rick Verkerk
c/o Immanuel Christian Reformed Church
61 Mohawk Rd. W., Hamilton, ON L9C 1V9
Phone 765-6103 (after 6 p.m.)

Help wanted

Help wanted

Bobcat loader operator

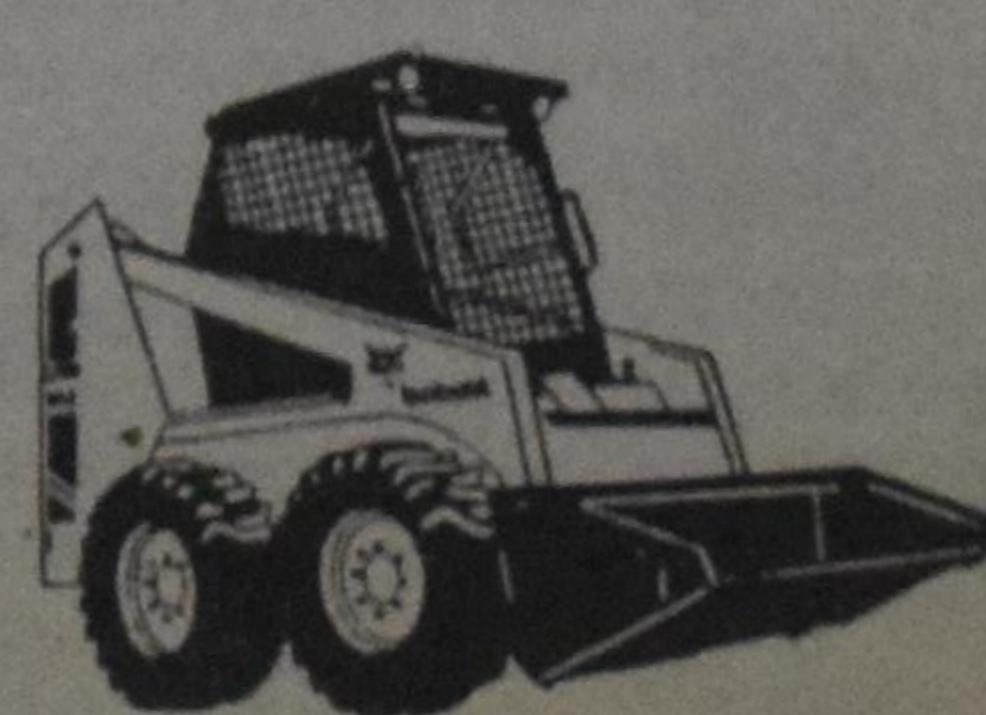
Experience important, but not essential (will train)

We need a bright, energetic man with some equipment or farming background for all kinds of construction, landscaping, etc. Every day a new challenge!

Wages commensurate with ability. Working season from approximately March 15 till December 15.

Call or write:

Mr. John P. Slagter
Slagter Construction Ltd.
29 Panin Road
Burlington, ON
L7V 1A1
Phone (416) 639-9394



For Rent

Room for rent, close to downtown Guelph. Available April 1st. Phone (519) 763-8250 after 5 p.m.

Further clarification on employment of refugees

(Canadian Scene) — Potential refugee claimants in Canada prior to January 1, 1989, are now able to accept employment, according to an announcement by the Ministry of Employment and Immigration.

People in the backlog have begun to receive a form and letter confirming to employers their eligibility to accept employment. This comes either by registered mail or is given in person when the refugee is called to appear at a Canada Immigration Centre (CIC). People should wait to be contacted before appearing at CIC's.

As of January 1, 1989, the refugee claimant backlog was composed of approximately 85,000 people. Of this number, about 30,000 had already received their employment authorizations through the old refugee determination process.

Among the remaining 55,000, there are those who have been subject to reports for violation of the Immigration Act upon entry to Canada or as a result of arrest in Canada. Others have reported voluntarily out-of-status to Immigration Centres. None of these people had reached the state under the old system where they would have been eligible for employment authorizations.

Claimants in the group, without means to be self-supporting, have received provincial welfare assistance. Allowing this group to accept employment will lessen the burden on provincial social assistance agencies, say ministry spokespeople.

Church news

Christian Reformed Church

Called

— to First, Drayton, Ont., Rev. Jelmer Groenewold of Leduc, Alta.

Declined

— to First, St. Thomas, Ont., Rev. John Zantingh of Maranatha, Bowmanville, Ont.

Crossword puzzle returns next week

DORDT COLLEGE

invites applications for possible openings in

Chemistry, Physics, English, Philosophy, History

The doctorate is required and college teaching experience is preferred.

Qualified individuals who are committed to a biblical, Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:



Dr. Douglas Ribbens
Vice Pres. for Academic Affairs
Dordt College
Sioux Center, IA 51250

Dordt College is an EO/AA employer

Events

Trinity Christian School

Burlington, Ontario

plans to celebrate its 25th Anniversary (1964-1989)
D.V., the weekend of September 22-24, 1989

(more information will follow later from the Anniversary Committee)

ATTENTION former teachers, students, members, and friends of Trinity Christian School

WE WANT TO HEAR FROM YOU!

Help us by sharing your experiences and old pictures for our
Anniversary book

Deadline May 26, 1989

Send all material to Trinity Christian School Anniversary Committee
Fred R. Vander Velde, Chairman
2621 Cavendish Drive, Burlington, ON L7P 3W6
Telephone (416) 336-5619

ANNIVERSARY

The Ebenezer Christian Reformed Church of Trenton, Ont. will be celebrating 40 years of God's guidance and faithfulness on **Sunday, April 9, 1989**, in services of praise and thanksgiving at 10 a.m. and 6 p.m.

Former members are invited to worship with us.

After the morning service there will be fellowship and refreshments. A luncheon will be served to out-of-town guests.

For more information or lodging call the church office at (613) 394-5046 between 9-12 noon or call Mrs. Ria Wiersma at (613) 392-2032 between 5-7 p.m. **BEFORE MARCH 31.**

Festival of Praise

Ontario Christian Male Choirs Spring Concert

April 8th, 1989 7:30 p.m.

- Doors open at 7:00 p.m. -

St. Paul's Anglican Church, 227 Bloor St. East, Toronto
- Plenty of parking at Manufacturers Life lot, 250 Bloor St. E. -

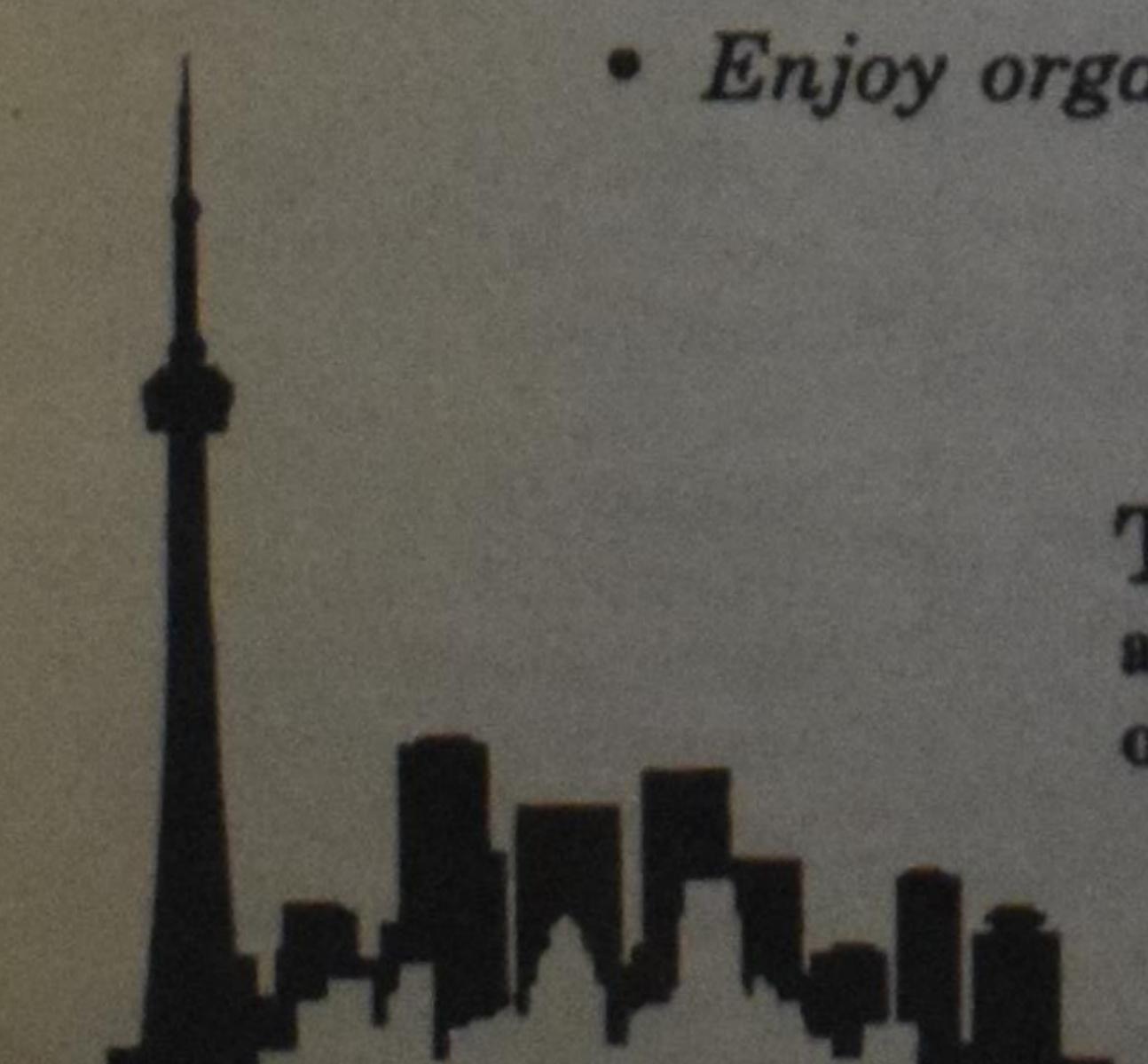
- Hear male choirs from : Brampton
Chatham
Sarnia
St. Thomas

Burlington
Hamilton
St. Catharines

- Host Choir: "The Choraliers" - Brampton
- Enjoy organ, brass and audience participation.

Tickets: \$8.00 per person
available at the door or from Choir Members,
or mail \$8.00 per ticket to:

"Festival of Praise"
7900 McLaughlin Rd. Apt. H702
Brampton, Ontario L6V 3N2
(or call (416) 873-1643 for information)



Calendar of Events

Mar. 25	Concert by the famous "Canadian Orpheus Male Choir" at 8 p.m. in Bethel CRC Acton , Ont. For tickets call (519) 853-1757 or 853-2393.	Apr. 8	CRC, Aylmer, Ont.; Apr. 9 : 8 p.m. in the CRC, Ingersoll, Ont.; Apr. 16 : 8 p.m. in Bethel CRC, London, Ont.
Mar. 25	Concert by the "Mountainview Singers" and the Vineland Mennonite Brethren Senior Choir. At 8 p.m. in the Mountainview CRC, Grimsby , Ont. Free will offering.	Apr. 8	Festival of Praise. Spring concert by seven Ontario Christian Male Choirs. At 7:30 p.m. in St. Paul's Anglican Church, 227 Bloor St. E., Toronto , Ont. Tickets \$8.00 per person. CPJ Ontario Kick-off at John Knox Chr. School, Brampton , Ont. Workshops at 1 p.m. Banquet at 6 p.m. Cost: \$25.00. To register call (416) 979-2443.
Mar. 30	CFFO Provincial Board meeting from 10 a.m. to 4 p.m. in the CRC, Georgetown , Ont. For info. call (519) 837-1620 (a.m.), or (519) 338-3214 (p.m.)	Apr. 8-22	Spring Concerts by Leendert Kooy's OCMA with Andre Knevel at the organ. Apr. 8 : at 8 p.m. in Rehoboth CRC, Bowmanville , Ont.; Apr. 15 : at 8 p.m. in Wellington Square United Church, Burlington , Ont.; Apr. 22 : at 8 p.m. in Willowdale United Church, Willowdale , Ont. For tickets call (416) 636-9779.
Mar. 30	Concert by organist Willem Hendrik Zwart at 8 p.m. in the Canadian Reformed Church, Lincoln , Ont.	Apr. 9	40th Anniversary of the Ebenezer CRC, Trenton , Ont. Special services at 10 a.m. and 6 p.m. For info. call (613) 394-5046 or 392-2032.
Mar. 30-31	CCM-sponsored public meetings on March 30 : 8 p.m. in Bethany CRC, Fenwick , Ont. and March 31 : 8 p.m. in CRC, Springdale , Ont. Speaker: Rev. Ed Knott on: "The reason for our concern in the CRC."	Apr. 14-15	"Worship that celebrates" conference sponsored by Zion CRC, Oshawa , Ont. From Friday 7 p.m. till Saturday 4 p.m. For pastors, elders, worship committee members. Registration \$35, limit 125 persons. For more info. call (416) 723-0131.
Mar. 31	Concert by organist Willem Hendrik Zwart at 8 p.m. in Central Presb. Church, Hamilton , Ont.	Apr. 15	Elders' Conference Classis Toronto. Speaker: Rev. Peter Van Egmond on "Communication and interpersonal relations." At 2 p.m. in the CRC, Springdale , Ont.
Apr. 1	Christian Family Support Group (for the long-term mentally ill) meets at 10:30 a.m., Banquet Room, Christian Horizons, Elmira , Ont. For info. call Gerry Denbok at (416) 639-1075 or 637-9151 (bus.)	Apr. 15	Peter Slofstra in concert with the SRS Studio Band at 8 p.m. in the CRC, 1620 Erbsville Rd., Waterloo , Ont.
Apr. 1	Massed Choral Concert by the combined choirs of Stratford and Woodstock with Andre Knevel at the organ. At 7:30 p.m. in the Knox Presb. Church, Stratford , Ont. Free will offering.	Apr. 15	Concert by "Trio Vivant" at 8 p.m., CRC, Clarkson , Ont. For tickets phone (416) 274-6842 or 823-7262.
Apr. 1	Peter Slofstra in concert with the SRS Studio Band at 8 p.m. in Redeemer College Auditorium, Ancaster , Ont.	Apr. 15	
Apr. 1	Spring Concert by Andre Knevel, at 8 p.m. in Knox Presb. Church, Stratford , Ont. With massed choirs.	Apr. 15	
Apr. 2-16	Spring Concerts by choirs from Aylmer, Ingersoll and London. Apr. 2 : 8 p.m. in the		

Citizens for Public-Justice Ontario Kick-off April 8, 1989

at John Knox Christian School, 82 McLaughlin Rd. S., Brampton. Workshops at 1 p.m. — Banquet at 6 p.m. Guest speaker: Kathy Vander Grift. Entertainment by Helen Suk-Louws. Cost: \$25.00.

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CONVENTION — 1989

of the Canadian Federation of Christian Reformed Women

Date: May 10, 1989

Place: Bramalea Baptist Church (corner Highway #7 and Dixie Road)

Speakers: Rev. Harry A. Van der Windt, Mrs. Donna Lee Walter

Theme: Standing on God's Promises

Tickets: send cheque and stamped, self-addressed envelope to: Mrs. Sandra Van Kruistum, 183 Stonebrook Drive, Kitchener, ON N2M 4L8.

Price: \$8 per ticket (no phone orders accepted)

DEADLINE FOR TICKETS: APRIL 1, 1989

Dutch

Zijn lof in de nacht

Kijkjes in de CRC van gisteren en vandaag



(2)

Wordt
vervolgd

Tini Van Ameide

Wat ik merkwaardig vind is, dat zoveel ouderen nu klagen over communicatie-moeilijkheden met hun kinderen. Dit zijn de jonge mensen die in dit land opgegroeid zijn en vaak zelf al kinderen hebben: de tweede generatie. Hoeveel leden van deze generatie we inmiddels als Gereformeerde kerken reeds kwijtgeraakt zijn weet ik niet, maar het totaal moet schrikwekkend zijn.

Zelf ben ik de tel kwijtgeraakt van het aantal jongelui dat me schreef — of bitter tegen me zei — dat er met hun ouders "niet te praten viel," omdat ze zo in hun opvattingen verstand waren. En het vreemde was, dat dit dikwijls kinderen waren van mannen die op zondag in het voorgestoelte zaten en waarvan je dus met recht mocht aannemen, dat ze een behoorlijke mate van wijsheid aan de dag legden in hun relaties met anderen. Wel, ik hoop dat ze dit inderdaad deden, want met betrekking tot hun eigen kinderen hebben ze er blijkbaar niet veel van getoond.

Ik denk dat deze klappende ouders er niet bij stilgestaan hebben dat je, voor goede communicatie met je kinderen, de lijn vanaf het begin open moet houden. Vriendschap,

zelfs in de verhouding ouder-kind, komt van twee kanten. Je kon hen niet naar catechisatie, Christelijke school, Y.P. enz. sturen in de verwachting dat ze daar wel opgebracht werden "in de vreze des Heren." Als je dat voor hen verlangde moest je het toch heus zelf doen, door de tijd voor hen te nemen, naar hen te luisteren, en je persoonlijk geloof in Jezus met hen te delen.

En — dit was het voornaamste punt — je moest onder alle omstandigheden eerlijk tegen hen zijn, want holle frasen kochten ze niet. Als je zelf niet in praktijk bracht wat je op zondag beleed, dan kon je bij hen wel ophoepelen. Hier is m.i. reden nummer 1 waarom zoveel jonge mensen de kerk van hun ouders de rug toekeerden: ze zagen teveel in de eigen kring wat naar hun gevoelens schijnheilige was.

Wie vroeger voor zijn kinderen niet genoeg tijd beschikbaar had, doet er het beste aan om dit eerlijk tegenover hen te belijden en hen vergeving te vragen. Voor goede communicatie is het nooit te laat!

Geen verandering?

Nu zou het fijn wezen als ik schrijven kon, dat we geen probleem meer hebben met mensen die in hun opvattingen verstand zijn. Maar dat kan niet, want ik kom ze nog overal tegen. Hoe afwijzend deze mensen tegenover elke vernieuwing in de kerk staan merkte ik weer, toen iemand grimmig tegen me zei: "God verandert niet, dus waarom moeten wij veranderen?" Een argument dat kant noch wal raakt.

Als de Bijbel zegt dat God "onveranderlijk" is, wordt er bedoeld dat Hij in zijn wezen onveranderlijk is, of dat zijn liefde en trouw voor ons in Christus vast verankerd zijn tot in eeuwigheid. Wat het zeer zeker niet betekent is dat God — met permissie gezegd — op zijn troon zit te dommelen, een hekel aan veranderingen heeft, en daarom alles maar bij het oude laat. De God die wij

aanbidden is de Bewaarder van Israël "die sluiert noch slaapt;" de God die gezegd heeft: "Zie, ik schep een nieuwe hemel en een nieuwe aarde!"; de God over wie Jezus vertelde: "Mijn Vader werkt tot nu toe en ik werk ook."

Indien wij, als zijn broeders en zusters, willen meewerken aan de komst van Gods Rijk, dan zullen we ons toch serieus moeten bezinnen op wat God van onze gemeenten verlangt in 1989 Anno Domini. Zijn we daar te apathisch voor, of verspillen we onze tijd in liefdeloos getwist over zaken die in zijn oog niet eens belangrijk zijn, dan gaat de Geest van God verder zonder ons.

Blijde getuigen

Gods herscheppend werk gaat door, dag en nacht. En wat we nu eens goed moeten beseffen is, dat Hij daarbij om onze hulp niet verlegen is. *Wij zijn het* die de liefde en wijsheid en kracht van de Geest nodig hebben om in deze verwarrende tijd blijde getuigen van het Licht te zijn. (of moet dat zijn: te blijven?) Wie denkt dat we er wel komen door struisvogel te spelen en te doen alsof er sinds 1950 niets veranderde zit er droevig naast.

Nog steeds moet een gemeente die — als Laodicea — lauw geworden is, zich bekeren tot "de Amen, de getrouwe en waarachtige Getuige," de opgestane Heer die met alle tijden meeleeft. Doet ze dat niet, dan zal hij komen en haar "kandelaar" van zijn plaats wegnehmen. Aan kandelaars die geen licht meer spreiden in hun omgeving geeft onze Heer bar weinig.

Wat is het dat een gemeente *geestelijk* doet vergrijzen, tot het inderdaad lijkt of ze als een opgebrande kaars langzaam uitdoft? Is het, dat de mensen die vanaf het begin lid waren aan de laatste etappe van hun leven begonnen? Nee, dat geloof ik niet. Oud zijn is, zoals men hier zegt, "a state of mind." Mijn schoonvader, een blijmoedig Christen, werd negentig en kon pas in de laatste maanden van zijn leven oud genoemd worden. Ik heb hier mensen van veertig ontmoet die ouder waren dan hij.

Dat een gemeente vergrijst komt niet alleen doordat een aantal oudere leden wegzinken in moeheid of gezapigheid. Het komt voornamelijk, doordat ze haar jonge leden niet kan vasthouden en geen aantrekkingskracht heeft voor buitenkerkliken. Een gemeente met een levendige interesse in jeugdwerk en evangelisatie vergrijst niet, ook al is de helft van haar leden met pensioen. Ze zal door alles heen jong blijven, omdat ze zo enthousiast met de Blijde Boodschap bezig is.

Onvruchtbaarheid

Hier komen we, denk ik, bij de kern van het probleem: waar

dit enthousiasme bij leiders niet (meer) gevonden wordt, drijft een gemeente zonder mankeren in de richting van onvruchtbaar isolatie en verstarring. Een predikant kan een uitstekend onderwijzer in de Gereformeerde leer zijn, met alle strijdvrachten volledig op de hoogte. Maar als hij zelf niet leeft uit de wonderbare blijdschap die Paulus en Silas in de nacht losliederen deden zingen nadat ze tot bloedens toe geseld waren, dan verkoopt hij zijn gemeente stenen voor brood in de preekstoel.

En een ouderling kan zeer rechtlijnig zijn en een voorbeeldige kennis van kerkelijke zaken hebben. Maar als hij niet, puttend uit zijn verborgen omgang met God, liefdevolle troostwoorden kan vinden om een stervende naar Huis te begeleiden, dan schiet hij met al zijn bekwaamheid tekort.

We hebben de laatste jaren veel gehoord van mensen die "verontrust" zijn, speciaal over de kwestie vrouwen-in-het-ambt. Mijn vraag is: hoe komt het dat we niet diep verontrust zijn over het dalende niveau van geestelijke volwassenheid en geloofsvijver in onze kerkeraden? Ik kan natuurlijk slechts oordelen naar wat me in deze streken ter ore kwam, maar het lijkt ook elders zo'n beetje hetzelfde. Telkens als er een verkiezing opkwam werd het moeilijker om de nominatie voor ambtsdragers vol te krijgen. En elke keer werden noodgedwongen de gestelde eisen lager. Toch blijbaar voldoende was, als een man's zondags in de kerk kwam en trouw was in zijn bijdragen.

Het gevolg is dat we nu tobben met ouderlingen die de geestelijke wijsheid missen om anderen bij te staan en diakenen die de barmhartigheid missen om regelmatig contact te houden met de eenzamen in hun wijk. Raar maar waar, dit zijn dan vaak dezelfde gemeenten die zwaar gekant zijn tegen vrouwen in het ambt. Maar dan: beter een broeder die er met z'n pet naar gooit dan een zuster die hard voor haar Heiland werkt, nietwaar?

Geen optie

Over geloofsvijver gesproken, ook op dit punt is er vandaag reden om diep verontrust te zijn. Want hoe komt het, dat zoveel kerkeraden — vaak met instemming van hun predikant — denken dat ze wat "outreach" en evangelisatie betreft een optie hebben? Of dat het iets is dat je als ambtsdrager zo ver mogelijk weg schuift, naar een paar mensen in je gemeente die gek genoeg zijn om er hun tijd aan te geven? Is het omdat zulke kerkleiders zelf weinig te getuigen hebben?

Tenslotte is het nog steeds zo dat "tenzij iemand werkelijk uit de Geest geboren is, hij het

koninkrijk Gods niet kan zien," laat staan dat hij een gids voor anderen kan zijn. Hij is als "een blinde die de blinden leidt." En raar maar waar, dit zijn dan vaak dezelfde kerkeraden die zwaar gekant zijn tegen samenwerking met evangelisten als Dr. Billy Graham en Dr. Leighton Ford. Wat ze vergeten is, dat zulke "Arminianen" al meer gedaan hebben voor de verbreiding van het Goede Nieuws dan al onze kerkeraden bij elkaar.

Evangelisatie is voor ons geen optie, maar een *prioriteit*. Jezus zei: "Aan de vruchten kent men de boom." We weten ook wat hij zei over bomen die geen vrucht voortbrengen, en dat was genoeg om de rillingen over je ruggegraat te jagen. Als we serieus zijn in ons verlangen naar vernieuwing in de gemeenten dan zullen we zo eerlijk moeten zijn om de fouten van het verleden te erkennen en ervan te leren; aanzienlijk meer tijd en energie moeten geven aan "outreach;" en niet langer zo afkerig mogen zijn van samenwerking met evangelische kerken in onze woonplaats.

Voor de leus "In isolatie ligt onze kracht" geef ik geen stuiver meer. In het Jaar onzes Heren 1989 moet de leus van alle oprochte gelovigen zijn "*In Christus ligt onze kracht.*" Hij is onze hoop voor de toekomst en onze vrede vandaag. Het Christelijk geloof is — of we dat nu willen zien of niet — een geloof dat we in Canada met steeds minder mensen gaan delen. Moeten we daarom niet heel zuinig zijn op onze contacten met hen en die aanmoedigen?

Met al die nadruk op de autoriteit van plaatselijke kerkeraden is het in Edmonton en omstreken zo ver gekomen, dat er zelfs tussen de CR gemeenten onderling weinig contact is.

Kerkelijke apartheid

Het is niet genoeg meer om met andere gelovigen samen te werken in verenigingen, enz. We moeten leren om de kerkdeuren naar buiten open te zetten, zodat mensen van verschillende afkomst zich bij ons thuis kunnen voelen en onze jeugd leert wat *getuigen is*. Lidmaatschap in een CR gemeente kan een verstikkend gevoel van "apartheid" geven: het gevoel dat je volkomen geïsoleerd bent van de rest van de heilige Kerk.

Persoonlijk kan ik me goed voorstellen, dat sommige jonge mensen om deze reden de kerk van hun ouders verlaten hebben. Het is voor hen zo teleurstellend als een dominee het beneden zijn Calvinistische waardigheid acht om met het kerkelijk jaar mee te leven. Of als een kerkeraad nooit eens vrolijk kan deelnemen aan dingen die andere kerken doen, zoals b.v. de

Vervolg op pagina 23...

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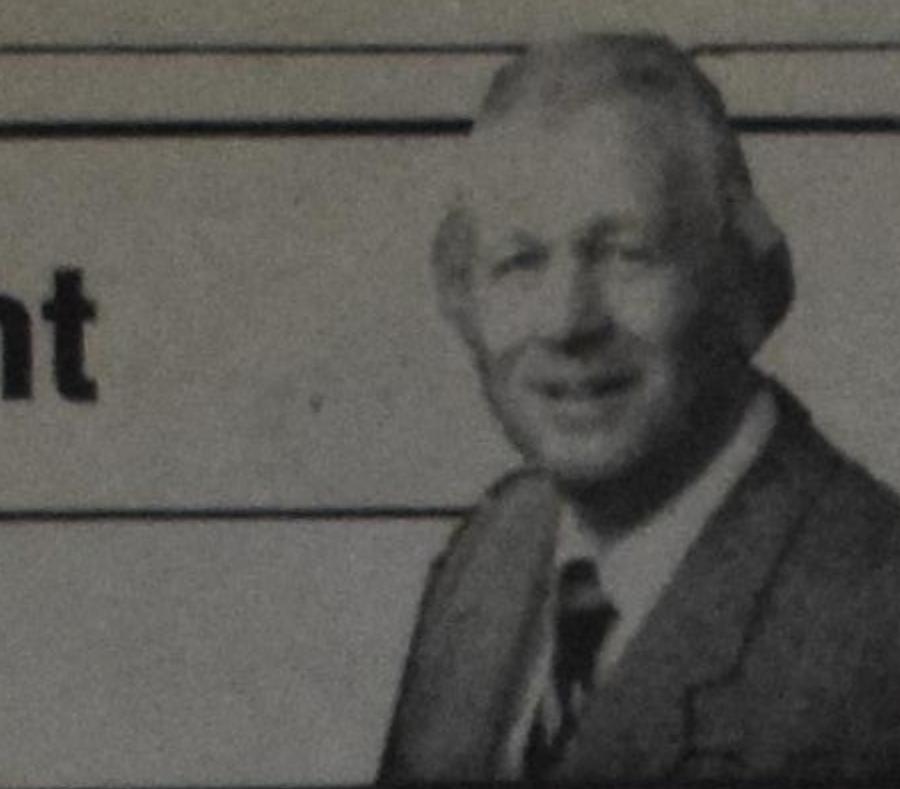
Persoverzicht

Carl D. Tuyl

De Minister van Financiën, Michael Wilson, gaf weer een voorstelling van uiterste armoede. De portemonnaie is leeg, het geld is op, de lamp hangt voorover, blut, en een hele hoop meer van die uitdrukkingen. Allemaal even huilen in een schone zakdoek! Tot overmaat van ramp wist de minister ons ook nog te vertellen dat het Internationale Geldelijke Hulpfonds ons tot zuinigheid vermaand had. Zo nu kunnen we ons allemaal schrap zetten voor de komende begroting, en als het dan nog meevalt zijn we blij en dankbaar. Het is een oudbakken trucje dat alle ministers van financiën even uit de doos halen vlak voor de begroting.

★★★★★
Er rammelt nog steeds iets tussen het Bureau van de Minister President en het Departement van Buitenlandse Zaken. Het loopt niet vlot tussen die twee. Buitenlandse Zaken nam het boek van Rushdie uit de circulatie, Monsieur zette daar een stokje voor; en het schijnt dat Clark voor nauwere relatie met de Palestijnse Bevrijdingsorganisatie is en Monsieur er teuge. Het heeft nooit goed geboterd tussen die twee.

★★★★★
Monsieur was in mijn geboorteplaats: Den Haag. Hij sprak daar met andere regeringspersonen over de bedreiging van het milieu. Van Den Haag ging het naar London voor een keuveltje en een etentje met de ijzeren dame, die al dat geteut over het milieu maar lariekoek vindt, en dan ook niet van de partij was. Laat de schoorstenen maar roken, is haar mening: het brengt allemaal geld in het



laadje.

★★★★★
Canadese sportfiguren verschijnen voor de Dubin kommissie met een eentonig deuntje van "doping." Een ouderling van nogal lange ervaring in ons kerkgenootschap suggereerde dat misschien sommige predikheren ook wel eens hier en daar zo'n pilletje zouden kunnen slikken. "Menige preek zou er wel van op kunnen knappen," zo sprak dit lid van een kerkraad ergens in ons land.

★★★★★
Het was weer eens donker in Quebec. Lichten uit, en het bier in de koelkast werd te warm. Quebec-ers raken zo langzamerhand gewend aan het donker. Premier Bourassa riep de hoge heren van de electriciteit op het matje en heeft ze er flink van langs gegeven. Er was ook een gezellige ouderwetse demonstratie in Montreal als protest tegen de "binnen-buiten-talen" wet. Het weer was lekker zonnig en pakweg zo'n zestig-duizend mensen maakten er een lekker uitje van. De echte onvervalste en niet verdunde voorstanders van de Franse taal in Quebec vinden die "binnen-buiten-wet" nog te toegeefelijk. Het Engels moet er volgens die mensen helemaal uit. Canada twee-talig en Quebec Frans-sprekend. Zo willen ze 't hebben.

★★★★★
De Hoge Raad weigerde een uitspraak te doen over de rechten van de foetus. De regering had dat wel graag gewild, dan waren zij er af. Er zal nu dan toch wel een wet moeten komen. Maar wacht er maar niet te lang op. Het is politiek een zeer gevaarlijke zaak. Het kan stemmen kosten,

en dat zint de heren in Ottawa niet.

★★★★★
De hoogkonjunktuur in Ontario is een van de redenen waarom de regering het nodig vindt om inflatie tegen te gaan. Ik heb de ideale oplossing; alle werkers in Ontario twee maanden vacante per jaar. Dat zou de economie daar misschien tot bedaren brengen. Gek dat Monsieur niet met dat idee is opgekomen. Een ideale oplossing!

★★★★★
Vrijheidsdrang is niet beperkt tot landen onder de Russische vuist; hoog op het dak van de wereld verlangen de burgers van Tibet naar vrijheid van onderdrukking bij de Chinezen.

★★★★★
We worden allerwege vermaand tot "recycling." Zou die vermaning ook betrekking hebben op gebruikte preken? Ik heb zo'n idee dat dominees die "recycling" al jaren-lang in praktijk gebracht hebben. Misschien heeft menigeen er baat bij gehad.

★★★★★
Het bezoek van Monsieur in Londen met de vrouw in het ambt was natuurlijk niet allemaal over koetjes en kalfjes en "hoe gaat het met je tante." Mevrouw Thatcher, die wel terdege weet dat er geld in de kassa moet komen, heeft natuurlijk een strooijtje uitgegooid voor de aankoop van Engelse onderzoevers. Dat plan schijnt nog niet helemaal van de baan te zijn.

★★★★★
Zuid Afrika's president P. W. Botha, die weer een beetje opgekikkerd is van zijn beroerte heeft zo ongeveer de ervaring van een huisbaas die de huurders er niet uit kan krijgen. Zijn "tijdelijke" plaatsvervanger F. W. de Klerk wil er niet uit. President Botha zal zijn tegenstander wel eens betitelen met het woord dat op die man z'n naam rijmt.

En dit zal dan wel de laatste persbeschouwing zijn in de

Zijn lof in de nacht (2)

Tini Van Ameide

... vervolg van pagina 22.

Wereldgebedsdag. In zo'n sfeer van stugge zelfgenoegzaamheid bedenkt een meer blijmoedig lid zich wel driemaal, voordat hij/zij een vriend mee naar de kerk neemt.

Zelf heb ik me over de jaren meermalen afgevraagd wat wij eigenlijk bedoelen als we zeggen: "Ik geloof een heilige algemene Christelijke Kerk, de gemeenschap der heiligen." Het is moeilijk om gemeenschap te hebben met mensen die je bij voorkeur op een afstand houdt.

Tweede-klas leden

Een fout van het verleden die niet ongenoemd mag blijven is

ons onchristelijk gebrek aan verdraagzaamheid jegens elkaar. Dit heeft wonderen teweeg gebracht die nog niet geheeld zijn en zeer doen tot in de tweede generatie. Ik herinner me nog hoe verbaasd ik was toen me na een paar jaar in Edmonton verteld werd, dat leden van een vakbond niet in aanmerking kwamen om hun kerk in het ambt te dienen. Dit waren in Nederland opgeleide immigranten, die naar dit land kwamen omdat ze een grotere mate van vrijheid wensten en graag in hun vak vooruit wilden komen. Wat ze hier vonden was een "closed shop" en een "closed consistory": ambtsdragers die gemakkelijk praten hadden omdat ze

doorgaans zelf niet geconfronteerd werden met tirannie in de werkplaats.

Was het fair om van zulke mannen tweede-klas kerkleden te maken? Niet in mijn opinie. Gezien het feit dat van degenen die rechter over hen speelden velen later ruimschoots blijvend gaven van een materialistische aanleg. (En houd in gedachten s.v.p. dat ik hier praat over een tijd dat het in Alberta heel gewoon was om vakmensen elke winter voor minstens vier maanden de laan uit te zenden.)

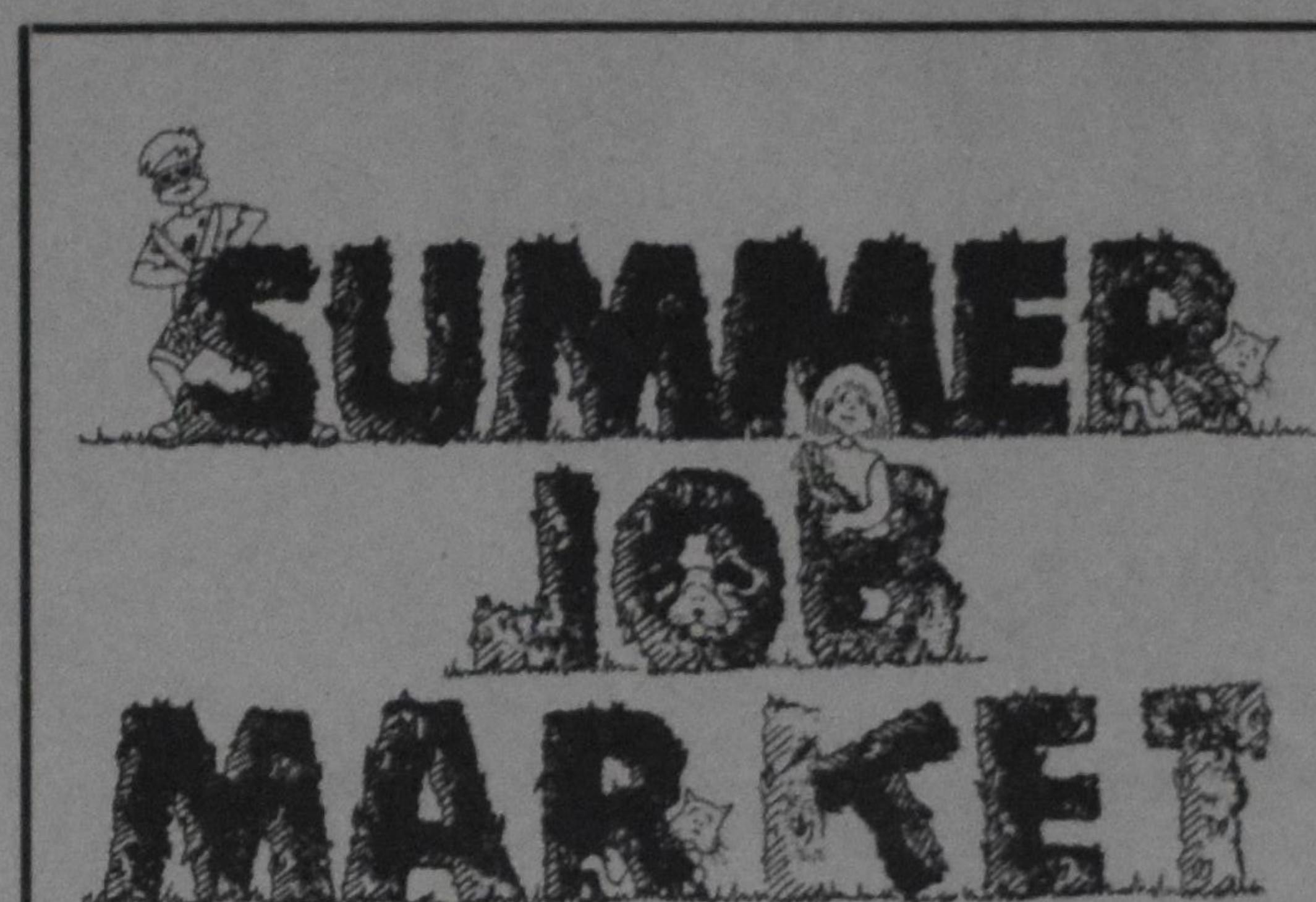
Tini Van Ameide schreef vroeger voor Calvinist Contact als Saskia "Onder de schemerlang." Ze woont in Edmonton, Alta.

Nederlandse taal. Het voelt ietwat sentimenteel aan. Net alsof ik afscheid moet nemen van een poes die vanwege het klimmen der jaren naar het asiel gaat. Of, zoals het afsluiten van het water laat in de herfts in ons zomerhuisje.

We moeten er maar niet te gevoelig over worden. We gaan

gewoon door in het Engels. Een rare taal: ze zeggen striet, ze bedoelen straat, en ze schrijven street. Afijn "het zal wel wennen" zoals Tante Katrien zei toen ze rheumatiek kreeg.

Carl Tuyl is predikant van de First Christian Reformed Church van Kingston, Ont.



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REGISTRATION BEFORE APRIL 25, 1989

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Doors open at 7:00 p.m.

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Books

Robert VanderVennen, book review editor

Autobiography

An eloquent voice for the voiceless

UNDER THE EYE OF THE CLOCK

The Life Story of Christopher Nolan



CHRISTOPHER NOLAN

Under the Eye of the Clock: the Life Story of Christopher Nolan, by Christopher Nolan. New York: St. Martin's Press, 1988. 163 pp., paperback, \$16.95 U.S. Reviewed by Marian Van Til.

I doubt that one will soon find a more intriguing, lyrical, even life-changing, autobiography than Christopher Nolan's *Under the Eye of the Clock*. Nolan has a mind which races and prances as keenly and agilely as a gazelle, and a spirit as sweet as spring flowers; but his body has imprisoned him for all of his 23 years. He is a brilliant, poetic personality "zoo-caged" (his term) in a useless body. *Under the Eye of the Clock* opens us to

what such a life is like.

Birth trauma left Nolan with no voluntary muscle control except eye and head movements; he can see and hear but cannot speak. But to say that he cannot speak is nothing short of an ironic lie. Nolan's short, crisp account of his life as a profoundly handicapped person speaks eloquent volumes.

Calling himself Joseph Meehan, Nolan demonstrates the impact that learning to type had on his life. Months of practice allowed him to hit the keys one-by-painstaking-one with a head-mounted stylus. Though an excruciatingly slow process, typing became his loud-and-clear voice to the world; the pages of thoughts he was able to produce became for

him "white sheets of life." And he was (is) conscious of becoming a representative for all others like him, past and present, who have had no voice.

No self-pity

Nolan tells of his remarkable parents and sister who included him in every aspect of their lives, pushing his wheelchair or carrying him literally wherever he wished to go. Their devotion to him is obvious but they never coddled him and so he never learned to coddle himself: his account is not maudlin or self-pitying. In writing about "Joseph Meehan" as an observer, Nolan is able to be satisfactorily objective while recounting an intensely personal struggle.

We read of Nolan's growth from tentative, body-locked "crippled boy" attending a school for the handicapped to venturesome boy-poet who has his first book (*Dam-Burst of Dreams*) published — with much ado — at age 14. We see him attending a Dublin interdenominational school for "normal" students where he grows in confidence and makes what will surely be life-long friendships. And we see him complete a year at Trinity College, Dublin (a grueling achievement).



Christopher Nolan: challenging our perceptions.

Nolan lets us eavesdrop on his secret thoughts — some poignant, some deviously humorous. We are privy to his profoundest longings, his setbacks in confidence, his fear of the future, and a crisis of faith (Nolan and his family are devout Catholics). Reformed Christians will no doubt be fascinated at the way Nolan's faith effects his life.

Nolan tucks his story into just 163 pages of economical but highly evocative prose that often feels and sounds more like poetry. *Under the Eye of the Clock* raises our awareness and inspires us while being a literary treat at the same time.

Why not place
your
ad here?



Friends of God

Wayne Brouwer

Hospitality

"They broke bread in their homes and ate together...." (Acts 2:46)

Even now, in her elderly years, she cannot tell the story without tears.

She was a young housewife in a small Polish village. Her world was held in siege by the greedy and suspicious Nazi war machine, always rumbling around in the dark, always threatened by the light of day.

One night they blitzed her town. Shouts of command. Insistent banging on the doors. Claws of light seeking prey in the darkness. All the Jews of the village were rounded up and herded without dignity to the nearest field. "Dig!" came the command; and under the cover of night, the horrors of hell unfolded.

Lined up next to the shallow trench, the last proud work of their own hands, they toppled back noiselessly, almost gracefully, as the flashing machine gun stuttered. The officer in charge walked the beat, checking for laboured breathing, spasms of still living flesh. The sharp snap of his pistol finished the grim mission. Junior officers supervised a careless burial, and the dark prowlers snaked off into the night.

One defies Death

But Death had not claimed all of his intended. A 14-year-old boy lay in the grave, covered by bodies and dirt, breathing death from a hollow formed from the limbs of his family and friends. Somehow the bullets had missed his frail frame. Somehow he survived inspection.

And now, when silence only heightened his terror, adrenaline pumped energy, and he tore his way back to the land of the living. Naked, numb, nowhere to go, he ran back to the streets where he used to play. From house to house he jumped, pleading for mercy, begging for help, praying for shelter from the Nazi beast and the horrors that lurked in the shadows.

But the doors were all shut and locked. No one dared defy the powers of darkness that sentenced this one also to death. Pity may have moved hearts, but fear held the hands in check.

Then the cry came. He was out in the middle of the street. He was naked and alone. He was giving up. But some spirit inspired him to pierce the night with a confession: "I AM THE JESUS YOU CHRISTIANS SAY YOU LOVE!"

A Jew-boy claiming to be Jesus? A social outcast declaring himself divine? The hunted speaking with commanding authority?

But in her heart, she knew it was true. "I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me...." (Matthew 25:35-6)

She opened her door. She went out into the night. She called out in a voice that betrayed fear. She beckoned with hands that trembled.

And he came. The orphan. The homeless. The refugee. The needy. The neighbour. The incarnation of Jesus: "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt. 25:40)

She took him in. She raised him as her son. And when the war was over, she took him with her to America.

A way of life

Hospitality is more than having friends over for drinks or an evening of cards. Hospitality is greater than a swimming pool party for the young people or steaks on the grill for the neighbour. Those things are part of it. But hospitality is an attitude, a mindset, a commitment of love. It sees the home as an extension of heaven. It establishes a beachhead of eternity in an alien, war-torn world. It points a ray of Light out to the ships passing in the night, storm-tossed and foundering, and welcomes them to a safe harbour.

It is the Christian single, whose apartment is open to friends and the needy. It is the Christian family, welcoming newcomers and the troubled. It is the Christian congregation, bringing refugees for resettlement and providing services for the neighbourhood. It is the Christian community around the world, offering a cup of cold water in the name of Christ.

Is there a welcome mat at your door?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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